The Universalist Leader

Boston and Chicago

January 24, 1925

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They have begun a great new chapter in the acts of the apostles.

H. M.

The Universalist Leader

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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

CHRIST A TRANSFORMING POWER

A DISTINCTIVE thing about Christianity has been its persistent belief in the indwelling spirit of its founder. Christ to most Christians has been more than a figure of history standing aloof. He has been a perpetual presence and a transforming power.

Admitting frankly that any great historic character by study and communion also may be made a perpetual presence and a transforming power, that there is nothing miraculous about it, we nevertheless must recognize that Christ is the great power of history, the name above every other name, the source of greatest help, and the strongest lever with which to lift.

Paul wrote: "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me." Like millions since his day Paul found that by contact with Christ an old man died in him and a new man was born.

Because Christ lived in him, he found that he had new interests, new ambitions, new courage, new and different things to work for, new hope for the future.

That is our great hope for ourselves, for our *Universalist Leader*, for our Five Year Program, for our entire Universalist Church, and for mankind.

Too many times we go through the round of our duties weighed down and unhappy, or else we don't do them at all. Yet we have been put in a world which is unfinished and given a chance to help finish it.

We ourselves have been born imperfect, have had an ideal of perfection held up before us and told to realize it in our own lives.

We have been born or led or put into a church organization which stands for the highest truths, set free to look for more truths and told to make them universal in their dominion.

We have failed as often as we have succeeded, and have been miserable as many days as we have been happy. Our Christian faith teaches us that our failures and unhappiness are unnecessary, and that every day may be a victorious day and a happy one.

The thing that we need is Christ in us—not so much a hope of glory as a perpetual presence to hold us up to the standards of unselfishness, purity and Universalism that he set.

If we prefer we may call it the indwelling of the Holy Spirit, or the perpetual presence of the Heavenly Father, or the constant breaking through of the Limitless.

We believe, however, that more people will succeed in this quest of the highest if they study the gospels and pray daily and even hourly for help in getting to the point where they can say with Paul, "No longer I, but Christ liveth in me."

* *

JUST WHAT HAS HAPPENED

AT the National Laymen's dinner in New York City, Jan. 19, Arthur Nash of Cincinnati, Ohio, clothing manufacturer, and lecturer and apostle of the Golden Rule in industry, made an address to several hundred Universalist laymen, in which he endorsed clearly the Five Year Program of the Universalist Church. He is for the system of quotas allotted to every Universalist parish, through which all the important church extension projects of the General Convention will be carried on, the Perin-Cate House and Washington Church built and the ministerial pension fund established. As a member of the Board of Trustees of the Universalist General Convention, he shares the responsibility of the Board for launching the campaign for these projects, and for authorizing the National Laymen's Committee to go ahead. More than that, he realizes clearly that ideals do little good if left in the air, that they must be pulled down and harnessed to projects, and that to do this work we must have an efficient machine like the Universalist Church.

But Mr. Nash is one of an increasing number of men in the Churches of every name and outside all Churches who abhor Churches living for themselves, getting caught in the cogs of their own machinery, bending every ounce of energy just to keep going at a juncture of history when every ounce of energy is needed to push the world and all that is in it away from pagan ideals and toward Christian ideals.

Mr. Nash reminded the men at the banquet that Universalists especially profess the highest ideals of universal service of mankind without regard to race, sect or social class. He asked if we are doing all that we might do to serve mankind without the slightest regard to the effect such service may have upon us.

For himself he answered the question that he is not. He doesn't believe that he has been a good Universalist in the highest sense of that word. He believes that we ought to lay what we are and what

we have on the altar of sacrifice and trust God fully.

Therefore, he said in substance: "Go ahead and raise your million dollars through the quotas to make the Universalist Church an efficient agency. I will help you. But I challenge you to raise another million, to be administered also by the Board of Trustees of the Universalist General Convention, and to be spent for human betterment anywhere in the world. Let the test be Christian service. If it be a Presbyterian or a Jewish or a Federal Council or a Y. M. C. A. piece of machinery which can reach the particular bit of human misery to be succored or human wrong to be righted, use that machinery in the name of Christ and for the good of mankind. If it is a British or French or Japanese organization which is best equipped for a work of education in a neglected corner of the world, use that organization in the spirit of him who helped the woman of Samaria, when the race in which he was born had no dealings with the Samaritans."

The idea thus put forth kindled a flame in the hearts of Universalist laymen.

Many thousands of dollars were subscribed Monday night. Men who had given all that they could give for the Universalist Church as such found more money to give for the Universalist Service Fund.

Mr. Nash agreed to give over a period of five years one-tenth of the amount to be raised just as fast as it should be paid in.

Other powerful friends were present and backed him up.

The striking thing about it all was that substantial sums of which we will write in detail next week were offered for this fund by men outside the Universalist Church and in fellowship with other churches.

Those were dramatic moments. Non-Universalists came forward and joined Universalists in making a Service Fund which is to be used by Universalists, but for purposes entirely outside of the Universalist organization.

In our opinion it means a new and greater day for the Universalist Church.

It is a long step in the direction of practical Christian unity.

* *

A UNIVERSALIST WORLD SERVICE FUND

IMPORTANT happenings at the New York dinner followed one another so fast that even those present had difficulty in tabulating and estimating them at their true value.

As we go to press the Board of Trustees in New York is in session grappling with the many problems raised.

These things are self-evident: The Five Year Program of the Universalist Church is going on—untouched and unchanged by anything that has happened. While it is too much to say that what was launched in New York was undertaken for the purpose of pushing the Five Year Program, it is well within the truth to assert that it will help that program and that those who launched the magnificent new scheme for unselfish Christian service knew that it would.

There is one direct connection between the Universalist Service Fund and the Five Year Program in the provision that $250,000 of the million dollar service fund shall be turned over to Victor Friend's Big Gifts Committee for denominational work.

The two things, as we see it, go together. One relates largely to body, the other to spirit. One provides machinery for work, the other the work.

The Five Year Program deals essentially with building up the Universalist Church, the World Service Fund with doing the practical work throughout the world for which the Universalist Church exists.

Churches are of no use if they exist simply for themselves. Huge foundations are of no use if there is not a wise consecrated group to administer and direct them.

The National Laymen's dinner in New York has made it clear.

We have two things to do now instead of one. But with the spirit generated, the enthusiasm aroused, the latent resources developed, and the powerful allies brought in, the two things will prove far easier than one.

Nobody can ask the question, "What is it all for?" It is for God and humanity. It is a real Christ Crusade. We hail the Universalist World Service Fund.

* *

HUGHES

THE resignation of Charles E. Hughes as Secretary of State is a loss to the country and to the world. He is in the height of his power and prestige. He is at least as well known throughout the world as any living American statesman. And wherever men speak of him, even in remote corners of the world, they speak with respect. In England last summer, where he headed the American Bar Association on a memorable pilgrimage, he made addresses which critics of every party characterized as of the highest order. The word ability is the word most frequently used in connection with him. Whatever he has done he has done well almost always.

It is interesting to note that Mr. Hughes also is respected at home. People of all parties recognize his standing and his services to the country. Far from the hand-shaking, back-slapping type, it might be said he is popular at least in the broad sense. When he goes out on the stump, his words carry conviction. He gets verdicts. He succeeds.

As Secretary of State he has made a notable record. He has not gone as far as we and many others would have gone in international co-operation, but he has gone steadily in that direction. He has gone as far as he could get his party and his country to go with him.

Taking office at a time when the bitter-enders were most powerful, and when party feeling ran high in regard to international matters, he succeeded in his first year in bringing about the Washington Conference for the Limitation of Armaments, a great and enduring achievement.

He was right about not ruthlessly abrogating the Gentleman's Agreement with Japan. He was right in advocating a World Court. From his New

Haven speech came at last the Dawes Commission.

His resignation is a loss to President Coolidge and to the country. He carries with him into private life the gratitude and good wishes of the vast majority of his countrymen.

* *

TWELVE THOUSAND EXTRA COPIES

THE National Laymen's Committee has ordered twelve thousand extra copies of this issue of the *Universalist Leader*. That indicates something about what they think of us as a medium for reaching our people and the world in general.

We propose to make the *Leader* better this year than in any past year of its history. Every Universalist ought to help us by subscribing. We would like to have you voluntarily take yourself out of the list of people to whom special copies have to be sent when there are matters of unusual interest to present, and join our family. You won't be worth much to us if somebody else puts you on the list. The act of subscribing for yourself makes you a real member of the *Leader* group. We want you to read us whether you go to the Public Library for us, get us off the literature table at the church or borrow us of a friend. But we very much want you a part of our big, vital, growing project of public education.

* *

YOUNG PEOPLE'S DAY

THANKS to the active campaign of *Onward* and the well organized committee of the Y. P. C. U. headed by Miss Myrtle Belyea, Sunday, January 25, will be observed in our Church generally as Young People's Day.

Coming at this juncture, when we are giving much space to reporting the Five Year Program and the movement for a Universalist Service Fund, we have not been able to plan for a sermon especially directed to young people.

This is not a great loss, however able such a sermon might have been. There is material for many sermons in what we publish in this issue. It is of more interest to young people than to old people. It will appeal to the young and forward-looking, whatever the number of years they have lived. Those with high ideals will understand it the most quickly, and youth is the period when our idealism burns most brightly.

We congratulate the "National Young People's Christian Union" and *Onward*, its official publication, on the return of this anniversary and upon the work that they are doing.

* *

BUDDHIST UNIVERSALISM

DR. ROBERT F. FITCH, president-elect of Hangchow College, China, is one of the ablest living interpreters of Chinese life. In a lecture before the National Geographic Society recently on the island of Puto, he described the supreme Buddhist deity of the island as "the goddess of mercy, dear to thousands throughout China, because, although qualified for celestial bliss, she refuses to enter the perfect joy of heaven until every single soul in the world has been delivered from sin and sorrow."

He made clear the distinction between higher Buddhism and the Buddhism of the masses, with its different excrescences here and there. There is no thought of Nirvana in the higher Buddhism. The belief held is of a heavenly state where there is continued growth and deepening joy.

Nor are some practises consistent with this higher Buddhism of the great scholars and philosophers. Suicide to attain perfect felicity immediately clashes directly with this higher thought. The deepest teaching of Buddhism—Karma—is of the imseparable relation of cause and effect, higher states outgrowths from lower, no heaven attainable until we earn it, an absolute certainty of just retribution for sin and of happiness coming only from holiness. The true definition of Buddhism implies this; it is the philosophy of achieving divinity. The Buddha is one who has attained. The higher Buddhism is full of noble thoughts. Wherein it differs from Christianity is in its pessimism as to the worth of this life. The religion teaches the conquest of life instead of the use of life.

The Buddhist considers life an unworthy thing above which he is to rise. The Christian considers it a trust from God to be lived in all its fulness and beauty.

Dr. Fitch is educating America as well as China. He points out with tact and skill the underlying truth and beauty of the best Chinese philosophy and makes us realize that we have much to learn from the East.

* *

SUMMARIZING THE ATLANTA MEETING

ROLFE COBLEIGH, managing editor of the *Congregationalist*, summarizes as follows what the Federal Council did at the Quadrennial Meeting in Atlanta:

> Elected Dr. Cadman Council president for the next four years.
>
> Reorganized with broader powers under special act of incorporation in the State of New York.
>
> Declared for the outlawry of war, mutual disarmament, and the enactment of international laws to cover all international disputes.
>
> Urged the United States to join the World Court.
>
> Favored co-operation by the United States with the League of Nations.
>
> Urged change of law to put Japan on the quota basis restricting immigration.
>
> Planned extension of the co-operation of Christian churches in evangelism, rural work, social service, law enforcement, inter-racial service, reform, and religious education.
>
> Voted study of chaplaincy status and service by special committee.
>
> Emphasized the Christianizing of all relationships in life.

These are important recommendations. The growing power of the Federal Council, its representative capacity, the union it is fostering among the denominations, and its continual insistence that we must be Christian individually, socially, nationally and internationally, gives significance to its utterances.

With deepening sympathy Universalists are watching the words and works of these powerful allies.

A Universalist World Service Fund

WITH Arthur Nash, Universalist, and Fighting Bob Hicks, Baptist, leading the way, the New York dinner of the National Laymen's Committee turned into a meeting of pledging, where men not only pledged support but paid in money to the extent of $37,000 for a World Service Fund.

The Five Year Program took a new phase. With the sanction of the "Big Gifts Committee" of the Five Year Program, of which Victor Friend is Chairman, and with the endorsement of Judge Robert W. Hill, National Chairman, Arthur Nash, of Cincinnati, led a movement for something bigger than has been planned heretofore. It will be recalled that the Five Year Program of the Universalist Church is to raise a million dollars through quotas on the churches, the money to be used for denominational purposes. Part of that program was a Big Gifts Committee to raise $200,000, a small part of it to pay expenses of the campaign, and the rest to make up deficiencies on the million dollar fund.

A few weeks ago Arthur Nash told the Big Gifts Committee that they should raise a million—keep $250,000 for denominational purposes and with the other $750,000 help the world outside the denomination.

The Big Gifts Committee told him to go ahead, and the Monday night demonstration in New York was the result.

It was the theory of the committee that it would be easier to raise a million dollars for something big, dramatic, unselfish, than two hundred thousand to plug up holes in quotas. But it is strictly accurate to say that they were actuated by a larger spirit also.

The True Universalist Spirit

The condition of the world in these post-war years, the curtailment of important works of social service and education, the pressing need of vital Christian projects, interdenominational, in other denominations, and outside all denominations, has been lying heavy on the hearts of these men. As Universalists they have been concerned with the small part our denomination has taken to help in an organized official way. They have believed that the true Universalist spirit is to help without regard to race, sect or class, and with no thought as to the effect it will have upon us.

Catholic, Baptist, Methodist and other churches were represented in the raising of the Universalist Service Fund—members of various Churches giving one or more thousands to the fund. Robert E. Hicks, Baptist, editor of the *Specialty Salesman Magazine*, said: "I will go with you dollar for dollar in this thing, Arthur."

Said a Universalist, not for publication, but to his neighbor at the table: "That men of all these different faiths think enough of the Universalist Church to want to make it their agent in Christian work makes me prouder of being a Universalist than any single thing or dozen things that have happened in my lifetime."

"Yes," said his comrade, "I shall be prouder still when it is demonstrated that our denomination is 100 per cent strong for such an exemplification of practical Universalism, and when it has spent this money in world service 100 per cent wisely."

A just pride, a sobering sense of responsibility, and a determination to measure up to a great opportunity characterized the men present.

The Speech of Arthur Nash

Mr. Nash had prepared his speech carefully. He spoke solemnly, at first apparently weighed down with a sense of the responsibility he was assuming. Then as he warmed up in his attack on false denominationalism, he drove home his points with sledgehammer power. Fundamentally he is a crusader, and those who dislike him dislike him for this. He never stops to qualify, or to balance. He strikes hard at what he thinks is wicked. He has to be dogmatic and self-assertive. His address was a veritable onslaught on denominationalism. He blew a blast on a trumpet to make the walls of pride, selfishness, exclusiveness, jealousy and bigotry fall down, and he did it with something of the faith of the old Hebrew prophets.

The walls did not all fall down, but he made a breach in them.

The thing which ought to take the place of denominationalism, in Mr. Nash's opinion, is Christianity—the religion of Jesus and the Golden Rule. If we can't get rid of denominations all at once—and we can't—then it is for denominations to be kind to one another and work together. If there is any one group, pledged by its professions, which ought to be big, unselfish and co-operative, it is the Universalist group, which holds to the Fatherhood of God and the brotherhood of man.

Insistence on Service

The great note of Mr. Nash's address, however, was not hatred of denominationalism. It was his burning conviction of the need that the Church should minister to the millions of wronged and suffering ones of earth in the spirit of Christ. It was his vision of the vast amount of noble Christian service being rendered outside of Churches, and the duty of Churches to help the agencies doing it. It was his simple and extraordinary faith that it ought to be the most natural thing in the world for a Universalist Christian to help a Congregationalist, Catholic or Baptist Christian, and *vice versa*, and all these various Churches help the charities and educational agencies not only outside all Churches, but inside other Churches. It was his belief that the man or Church which saveth its life shall lose it and which loseth it shall find it.

His speech in full follows, by which it is seen that he offers to the denomination to pay 10 per cent of any sum they raise up to $20,000 per year, for five years, or $100,000. His argument to his fellow Universalists in substance was that they ought to live up to their professions. They had suffered from the exclusiveness and selfishness of others. Were they

free from the same faults themselves? Were they willing to serve mankind? Were they denominationalist, as much as any of the others, or Universalist?

Pledged for this year are the following amounts:

Arthur Nash, Cincinnati, $20,000.

Robert E. Hicks, Indianapolis, $20,000.

Victor Friend, Boston, $1,000.

P. V. R. Van Wyck, New York, Church of the Divine Paternity, $1,000.

A Friend, Boston, $1,000.

Press Table, $1,000.

Gus Comello, Cincinnati, $5,000.

Richard Billings, New York and Vermont, $1,000.

F. B. Almy, Boston, $1,000.

Champ Andrews, New York and Tennessee, $1,000.

Jacob Goldberg, a Jew born in Hungary, now of the A. Nash Company, $5,000.

Merle Mahin, General Salesman of the A. Nash Company, $5,000.

H. P. Montague, $1,000.

George B. Jermyn, Scranton, Pa., $1,000.

R. H. Whitehead, New Haven, $1,000.

Joseph Fort Newton, $5,000.

Mel Reese, $5,000.

A total of $37,000 was reached in this way. Mr. Nash drew his check for $1,000. Mr. Hicks did the same. As soon as checks for $10,000, counting their own, came in, they made second checks for $1,000 each. They were joined by four others who drew checks for $1,000 each in the same way, but with a limit of $5,000 each. Dr. Newton, Mr. Comello, Mr. Mahin, Mr. Reese and Mr. Goldberg were these $5,000 men.

The pledges over the five year period aggregate much more, of course, but are contingent.

C. Neal Barney of Lynn acted as toastmaster, and made a witty, effective speech. He said 375 were present, representing ten states. "No denomination can survive if it lives only in the past. The world has accepted our views in many ways. Our trouble to-day is an inferiority complex. We say we are small and not heavily endowed. We should believe we can do big things and we will. This Five Year Program will strengthen the local Church and strengthen the denomination."

Referring to cross word puzzles he said: "We are looking for a word of twelve letters meaning an efficient denomination—the last syllable of which is ist and the first letter of which is *U* (You)."

Dr. Joseph Tilden was at his best, speaking on the Golden Rule, winning hearty cheers, paying a high tribute to Owen D. Young, Arthur Nash and Judge Hill.

Judge Hill spoke briefly, urging carrying out the Five Year Plan as made. He said that the laymen started with $113,000 already raised by Dr. Lowe and Mr. Etz. He paid a high tribute to their careful work. "Raise the million dollar fund," he said, "not for the glory of the denomination—much as we love it—not to set the name Universalist on high, but that we may make the Universalist denomination an effective agency for good in the world.

"Because the world thinks more as we do now is all the more reason for us to carry on in the common Christian task.

"Denominations are attacked," he added. "Nobody will attack denominations or denominationalism if they find them standing for unity and community service."

A. P. Langtry, former Secretary of State for Massachusetts, spoke on the value of the Church, especially praising Methodists and Baptists for welcoming strangers, and urging Universalists to do the same.

There were loud but good-natured cries of "No, no," when he said a man had one chance in twenty of getting spoken to in a Universalist church.

W. J. Z. broadcast Mr. Nash's address, which began at 9.30 promptly.

Robert E. Hicks made a deep impression. He told the story of his life, his arrest for fraudulent use of the mails, his flight to Europe after jumping his bond, his return, his descent until he was a bum on the Bowery, his conversion, his giving himself up to punishment, his pardon by President Wilson, his business struggles and success. It was a moving story listened to with deepest attention.

He paid a tribute to the National Bible Institute, which got on his trail when he was freezing to death and followed him up and saved him. He pleaded for a religion that would go out in the byways and hedges to find the lost. He said he would go as far as Mr. Nash and perhaps farther. If the Universalists came through perhaps he would give them $20,000 a year for all time in his will.

"I am not doing this," he said, "because I owe anything to this denomination. I don't owe this denomination a cent. I might owe you $200 or $300 because of the love I have for some of your ministers. But I owe all I can give to the big, broad, unselfish work proposed here to-night."

Comello the Catholic, born in Sicily, and Goldberg the Jew, born in Hungary, his friend for twenty-one years he declared, made a deep impression by their speeches—reports of which reach us too late for publication.

Mr. Nash, asked from the press table for Goldberg's name, said: "Jacob, a son of Abraham—my brother, God bless him."

Merle Mahin and wife were received into the Universalist Church at the banquet by Rev. John Edwin Price of Cincinnati, who explained later that it was a spontaneous act—a total surprise to him. Mr. Mahin was loudly cheered as he pledged $5,000 on the same terms as Mr. Nash. He said: "I give a tenth of all I have in the world, for that money I have received in bonuses and stock dividends from the A. Nash Company. I love and honor Mr. Nash and want to follow him."

The guests of honor were: Owen D. Young, Richard Eddy Sykes, William D. Kerr, John Smith Lowe, Victor A. Friend, Herbert F. Gunnison, Don C. Seitz, J. Murray Atwood.

Owen D. Young was enthusiastically cheered when he appeared.

The General Committee was as follows: Robert W. Hill, Executive Chairman National Laymen's

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Arthur Nash's New York Address

PERHAPS the preparation of an address was never approached with so many varying emotions. When I have thought of what might happen if the thoughts that have surged through my mind could be delivered so as to sink into the consciousness of the world, my spirits have risen to the ecstasies of the seventh heaven; then when I became conscious of the inevitable reaction and criticism, my soul has sunk to the very depths.

Perhaps no one knows better than myself how fatal it is to criticise our institutions as they now exist. Men have been stoned, pulled to pieces with the rack and thumbscrew, and burned at the stake, because of far less offenses than I shall commit tonight. You may say that the day of those physical tortures has passed, but the penalty to-day is far more cruel than any of these ever were. Ostracism, isolation, and banishment from the councils of the earth are far more torturing and cruel than any of the physical punishments of the so-called Dark Ages ever were. Before starting this address, I want you and the world to know that I am thoroughly conscious that I am literally rushing in where angels have feared to tread.

Though it may well be I shall never be invited to speak in another gathering, I can not shirk the duty that is so clearly set before me, and I believe that, whatever the criticisms are, every one will realize that it is with love, humility, and a mighty burning desire for the salvation of the world that I enter upon this task, and may I add that I have prayed the Father that this cup might pass from me. Nevertheless, I say now with him after whom I have tried to pattern, "*Thy will be done,*" and not mine.

In starting the actual preparation of this address, trying to select those things that would carry to the minds and consciousness of the world, I found myself in an even greater dilemma. It was not a question of material. Everything that exists seems to be material for this address. It was a question of the selection of the best. I at first thought of telling the story of my early life and the narrow creedal religion of my boyhood, and of how early in my youth I broke away from that and passed through that volcanic experience of disorder, thinking myself an atheist. Then I realized, as I thought of the youth in our colleges and universities to-day, that this might well be called a universal experience through which the world is passing.

Then I thought of reviewing some of the experiences I have had with the churches since a new philosophy of life began to come to me. I do not mean that the philosophy is new, but it was new to me. I thought of the time after brotherhood began to be a reality to me and I gathered up a whole group of workers in my factory and invited them to go to church with me. (Micks, Wops, and Kikes, we call ourselves.) I thought of relating how I was frankly told that this group was not wanted in the church. Then I became conscious that this was not an isolated case by any means; that it was a common attitude toward the poorer people, and some of the experiences told me by other men who have caught the spirit of brotherhood so far distanced my own that I thought even that would be ineffectual.

I do feel, however, that in order to make clear some of my later statements I am justified in saying that I have been a student of religion all my life. Even during the period when I thought myself an atheist, I made a study of the religions of the old world, and much of that period was spent in what might be called "destructive criticism" of Christianity.

Understanding this background, I am sure it will not be hard to comprehend why I so carefully watch and analyze every movement with which I come in contact. Neither will it be hard to understand that, even after I sought what I thought was a more liberal fellowship in the Universalist Church, and was later elected a Trustee of the Universalist General Convention, this careful study and criticism became intensified rather than relaxed, because with all of this came a sense of personal responsibility. I believe I am justified in saying that, during the three years I have been in this office, no person has made a more earnest study, not only of aims and accomplishments, or lack of them, in the Universalist Church, but in practically every other denomination.

I believe I am also justified in saying what many of you already know, that I am invited to speak before both state and national conferences and conventions of scores of denominations. Whenever it has been possible for me to accept these invitations, I have not only gone to deliver my own address, but have made it a point to be there during the entire convention so as to catch the spirit of the gathering itself. I have sat with them through their business sessions because of my deep anxiety to find out what, if anything, was being done in the building of the Kingdom of God on earth.

Again I discovered that my own experience was not an isolated one. When my soul became stirred, because of the misrepresentation of the Christ that the Churches which bear his name were broadcasting to the world, I began to talk with the ablest servants of God in all of these denominations. To my astonishment I found that they were passing through exactly the same experience that I was. It differed only in details. In every one of these conventions, some one, fired with oratory—please mark that term, "fired with oratory"—would go on the platform and, with a wonderful flow of rhetoric, plead for a denominational consciousness. Denominational "cussedness" would be a far more exact term. We can no more build the Kingdom of God with denominational "cussedness" than we can build a real democracy in America with political party cussedness, or real peace and brotherhood among the nations with national cussedness. The most inconsistent thing that happens in all of these conventions is that after they build up their denominational cussedness they invariably pass a resolution petitioning our country to enter the League of Nations or the World

Court, or some other kind of co-operative brotherly world movement.

As I watch them in their unconsciously hypocritical piety pass these resolutions, while at the same time they are building the walls between themselves and their brothers higher and higher, it has often come to me to cry out, "Why can not the Churches themselves set the example of brotherhood and co-operation to the nations?"

We make great impassioned pleas to Capital and Labor to learn brotherly co-operation so that they may be able to render a greater service to the world. After these vain repetitions of the noblest idealism of God's universe, we proceed to build up our own denominational cussedness, and the world is saying to us: "We can not hear what you say because your actions shout so much louder than your words." May God have mercy on us!

As I have sat in these great gatherings and watched the greatest souls therein and seen them begin to writhe under these conditions, I have gone to them and put these questions squarely up to them, and in deep humility of soul they have all said (and it doesn't matter what their denomination may be): "We know it, but what can we do? What can be done?"

My soul was so burdened and my spirit so stirred with all of this that about a year ago in a meeting of the Trustees of the General Convention, when we were talking about a program to be presented at the Providence General Convention of Universalists, I said to the Trustees: "We have a whole group of young men and older men in the Universalist Church whose souls are stirred because of our lack of a program and because we are not accomplishing anything toward the building of the Kingdom of God. These young men are on fire with an ambition to have a program that will enable them to render a service to the world." I asked the Board of Trustees if we could not be humble enough and gracious enough to go to these young men and ask them to prepare a program to present to the Providence Convention. The sentiment of the Board was expressed by one of its members in these words, "We are elected as leaders of the Convention and we ought to be leaders." I said, "Yes, we ought to be." Then we discussed a program and the funds with which to carry it out, and as they began to talk about a few thousand dollars I made the proposition that we prepare a seven year program that would carry with it the necessity of raising five million dollars, and put a real challenge up to the people of the Church.

After this, for several months I went about talking of some of the things that were in my mind at this meeting. Then I was frankly advised that it would be best for me not to come to the Providence Convention. I took the advice with some misgiving, nevertheless I heeded it and stayed away from Providence. Do not misunderstand me. I am not questioning the reason for this advice. I am saying that I now know that it was one of the greatest pieces of wisdom that has happened in my experience, because neither myself nor the Convention was ready for the things that were stirring my soul at that time, and it is since then that the greatest awakening of all has come.

As I have come in contact with the leading preachers and officials of the Universalist Church, and have discovered the agony of soul with which they were laboring and struggling, with a burning desire to render a service but with the feeling that they were not doing what they should and perhaps could be doing in the building of the Kingdom of God, some of them in their perplexity and anxiety have talked frankly with me about going into some other church fellowship in the hope that they might be able to do a great work, and I am frank to confess I have talked with them about going into some other fellowship myself. Some of us perhaps become obsessed with the idea that some other brand of denominational cussedness might not be quite as bad as that of the Universalists. I want none of you to misunderstand this. I want you to know that I am not talking about little, isolated preachers or what some have called "impetuous upstarts." I am talking about the leading ministers and some of the officials of our denomination. Many of them are here to-night. These are the men whose souls were stirred and burdened, even as yours and mine.

After the Providence Convention and the program that was outlined there, the Board of Trustees came together to work out ways and means of raising the funds and carrying out that program. It was then that definite things began to happen, and I might add that I made some more of my more or less irrational outbursts.

A few weeks after this meeting—less than two months ago—I was called to Boston for a conference with the heads of the denomination and of the committees that were to put over the financial campaign. Before the meeting of this group I met personally Judge Robert Hill, our great leader, who is giving himself and his time to this campaign.

As I listened to him in my usual critical way, it did not take me long to discover that I was in the presence of a great soul, and while he began talking about the denomination I very quickly discovered that although his phraseology was different from mine he meant the same thing, that when he talked about the denomination he was talking about it as an institution of service, but to make sure of this I began to put some questions to him and he then verified my own first impression—that the denomination in itself had no meaning whatever to his mind except as it came in contact with that great thing which alone gives value to everything on this earth—humanity.

After we had been together for half an hour, and my soul was stirred and drawn close to him because of the vision and devotion with which he was entering into this work, and because I recognized in him a great leader, the rest of the group came in. Among them were the President of our General Convention, our General Superintendent of Churches, the Editor of our denominational paper, and the Chairman of the Big Gifts Committee, under whose auspices this meeting is being held to-night, the Secretary and Treasurer of the General Convention, and the group that comprises the working leadership of our denomination.

After some discussion in which denominational cussedness was again brought to the forefront, and

some more of my rebellious outbursts, the greatest thing that I have ever experienced came to me. I know that reflection upon this has brought me lower in humility than anything that has happened during my life.

At this meeting in Boston that great soul, that great preacher, prophet and leader, our General Superintendent of Churches, John Smith Lowe, stood up and said: "I feel that there is something working in the mind of Arthur Nash that we all ought to know and I am going to ask him if he will try and tell us what it is." If you can grasp that picture, of the spiritual leader of a great denomination standing up before the officials of his Church and asking a clothing manufacturer to give them a vision for the work of the Church, you can sense something of the feeling that has been vibrating through me since that time. In my stammering way I tried to tell what had been shown to me. When I had finished, Dr. Lowe again stood up, and he never seemed quite so wonderful, quite so great and noble a soul; quite so like the Christ, as when he said: "I am willing to lay all on the altar. I am willing to go all the way."

The same spirit seemed to take hold of all in the meeting, and it was definitely decided at this meeting that I was to deliver the address here to-night.

Another great thing, second only to the action of Dr. Lowe, was when the Chairman of this Big Gifts Committee, Victor Friend, took hold of my arm, and there seemed to be vibrations going through his body as though I had been connected with an electric battery when he said: "Mr. Nash, when we get down to New York you will not only tell us what to do, but you will tell us how to do it, won't you?"

That, my brethren, is the background of this occasion, and while I know there have been many misgivings on the part of some of those responsible for this meeting, I want to thank God that since the meeting in Boston there has been no effort to bridle my tongue or put any restrictions on what shall be said in this meeting, and now, imploring the guidance of God, and in deep humility, I approach the things I am about to say.

I am here to try to respond not simply to this call of the Universalist Church, but to the call of thousands, yea millions, in this world, whose request was voiced by Victor Friend when he said, "Not only tell us what to do but tell us how to do it;" and now may the prayer of every one who believes in the efficacy of prayer go up that God's wisdom may be added to our words and that they may be illumined by His Holy Spirit as they go forth.

It has been demonstrated to the world that the Kingdom of God can not be made a reality through creedalistic, dogmatic sectarianism. *A house divided against itself can not stand.* And I know of no picture in all the history of humanity so pathetic as calling the hundreds of divided denominations in this world the "Church of Christ," when it was the very heart of his message to the world that "if a house be divided against itself that house can not stand."

Will you permit me to add here that I have spoken before audiences and in the pulpits of practically every denomination except the Catholic, and I have spoken in many Catholic institutions, but not in their pulpits, and the same response has come from all of them. I can not detect the least difference when we refer to the shame that we are heaping upon our great leader, the Christ, by the sectarian walls which we have set up between his children. I hope that you are able to get the sad part of this picture. If all that we were doing was destroying our own efficiency in an attempt to build and maintain an organization, if that was all that was lost to the world, it would mean but little, but while we are engaged in that task humanity is going on to destruction, writhing in misery, pain and woe, destroying itself. There never was a time in the world's history when men's hearts were failing them as they are now "for fear of those things that are coming upon the earth."

Men and brethren, humanity is on an uncharted sea. There is not a church or a nation that has a definite program, and there is a great cosmic prayer to show us the way and show us how to walk in it.

I would to God that I could take you all through some of the things that I have been through. As I stated before, there are those in this audience whom I have approached in the hope that I might unburden my soul to them and receive spiritual light and help, but when we have sat down together and the subject was opened, they have poured out their own perplexity, and as I have watched some of these great souls writhe under the chains of sectarian restrictions, and seen the longing for the realization of the vision that we have been trying to proclaim to the world—universal brotherhood, universal love, universal cooperation, and the recognition of universal rights and liberties—and then got the picture of the narrow, fragmentary, isolated, selfish and hellish way that they were compelled to try to get this message across to the world, I have felt like that old cripple who was hobbling down the street by my side on two crutches when we passed a blind man. He said, "I thank God I am not hampered as he is," and this is a very real picture to me, because in the multitude of calls that I receive to deliver the message of brotherhood and cooperation, I have not been as hampered as some of these brethren.

But there is something even greater than this. It has been my privilege to go into retreat with some of the finest spirits of our age, where, on our spiritual knees and often on our physical knees before God we have tried to think this thing through, tried to find some way to rediscover Jesus to the world, and the question has been raised again and again: "Is it possible to do anything for the salvation of the world through our present churchianity and sectarianism? If not, how can it be done?" And again that same prayer, "Tell us what to do and how to do it." It has come in varying forms. One other form is: "Will it be necessary before we can do anything for the world to discard all of the present sectarian machinery and get a restatement of principles, or is it possible to break these shackles and set the spirit free?" I am frank to say that these great souls have always left these retreats with a feeling of utter failure. Yes, we have been blessed. Our souls have been watered with the dew of heaven. We have had little glimpses that have brought delight to all of us, but no great vision has yet come.

There is something even more soul-distracting than any of these things. We see heresy trials in the Churches to-day; we see demands for the resignation of great preachers of brotherhood; we see whole institutions rising up and condemning other institutions because of their form of belief in God and their mode of service.

I am aware of the fact that I am making a daring and venturesome assertion when I say that there is a way out, and under God I will point the way and tell you how to walk in it. I am asking you to-night, as the leaders and recognized representatives of the Universalist Church, to bring the denomination and lay it on the altar, very literally give it up, crucify it, or whatever may be necessary for its elimination as an institution in itself. What the answer to this will be I do not know. I do not care. I have no right to ask. I am asking you to give it up in the same spirit that Mrs. Nash and I went on our knees in the small hours of the morning during the very last days of 1918 and laid the A. Nash Company on the altar. Thinking that it could not be used to the glory of God in the upbuilding of His Kingdom, we gave it up, turned it over to Him, and when it once became God's property and His spirit came into it and the spirit of brotherhood caught fire, I need not tell you the story of how He used it to His glory and to the good and happiness of humanity.

I am asking you here to-night to do the same thing with the Universalist Church, *for it is as impotent in service to humanity and building the Kingdom of God as was that little sweatshop back there in* 1918. I can not tell you whether in the wisdom of God He will continue it as an institution or not. I do not care. I do know that if it would live it must first die. I feel that it is a privilege and a duty to God and to our fellow men to bring the institution that we have come to love, our great denomination, and lay it on the altar of service.

I am not pleading at this time that we tie the denominations together in a great overhead organization. I am rather pleading for a great spiritual melting together through the power of love, that brotherhood and co-operation may be a reality.

As I go up and down the land I have been telling groups of ministers the story of Father Kiefer, professor of Economics of St. Xavier College of Cincinnati, who, after reading the questionnaire as to what I should do with a million dollars, came to me in brotherly love, and please remember that this is a Catholic priest talking to a 32d Degree Mason and you will understand something more of what is happening in Cincinnati. Four weeks ago last night I sat down with twenty or twenty-five of the Jesuit priests and teachers connected with St. Xavier College in their evening meal and talked with them, and especially with Father Brookman, president of the college. It was during this talk that Father Kiefer made the statement that his visit to me was one of the outstanding experiences of his life, and I am sure it is one of the outstanding experiences of my own.

He entered my office and after only a word of introduction and telling me who he was, said: "Mr. Nash, I have come to talk to you of the wealth that you seem to be puzzled about. I have come to tell you that you are being cowardly and that you have no right to refuse to accept the responsibilities that God is putting upon you. He is showering His blessings upon you and He is going to hold you responsible for the way you use them, and you can't dodge that responsibility by simply saying in this cowardly way that you do not want to be a millionaire."

I can not go on with this conversation, which lasted for a long time, I do not know exactly how long, but as I bring this story to the ministers and tell of the beautiful Christ spirit of Father Kiefer, I tell them it doesn't matter how this discussion came out, but the thing that I want to drive home to the consciousness of every one is that Father Kiefer was emphasizing a fundamental truth when he told me that God was showering His blessings upon me and would hold me responsible for the stewardship of all this wealth.

When this picture is before them, I say: "Now brethren, I am a member of a denomination. That denomination has what they call a denominational program and there is a great call going out for funds and I am expected to do my part in the raising of those funds, but I know of other work not connected with my denomination that is more potent in the building of the Kingdom of God in this earth than anything in the program of the denomination of which I am a member, and they need and must have funds in order to carry on this work, and in the face of that soul-searching message from Father Kiefer, 'God will hold you responsible,' what is my answer going to be?"

I have said to these ministers: "Every one of you has in various ways the same problems to face—of opportunities to do greater work in the building of the Kingdom of God in ways that will not directly benefit your denominations. What are you going to do about it?"

I feel that in this meeting, when we are searching our souls, the time has come when we should be concrete. When I say that I know of efforts that are being made for the building of the Kingdom of God that are more potent than anything our own denomination is doing or can do by itself, I feel that I should be definite. I have only time to point to two or three. One is the work of the Federal Council of Churches of Christ in America, and I do not need to tell this audience that the Federal Council of Churches of Christ in America does not include the Universalist Church, that we can not be members of that organization. Nevertheless that organization, especially through its Industrial Commission, is getting nearer to the heart of the problems that must be solved than we have or can do through our denomination. What are we going to do about it? Are we going to fold our self-righteous rags about us and say: "They do not recognize us, why should we worry about their problems?" Nay, God forbid! Let us go humbly before them and tell them we are recognizing them and that we are going to help in the great work they are doing.

I am going to be even more concrete than this. In the work of this Industrial Commission they are going out into the various cities of our land and hold-

ing conference meetings with the ministers, the heads of industries and labor leaders, where they can get them together. Their own organization has provided funds for the expenses of these meetings, but they have neglected what to my mind is the most important thing connected with it—that is, the advance publicity and setting-up of these meetings. To show you exactly what I mean: Less than a year ago I went with one of their groups to Zanesville, Ohio. There were some five or six of us there for these conference meetings. When we got there we had to go to work like a bunch of peddlers to let the people of Zanesville know that we were in the city. It is true that one address that I was supposed to make was rather well advertised and had a large audience. If it had not been for that opportunity to get the conference meetings, which were the vital thing, announced, we probably would have gone away without the city of Zanesville knowing that we were there, and as it was, we were only able to begin to get them interested when our three days were up. I was expected to go to the next place with them, but I was forced to tell these brethren, much as it broke my heart and theirs, that their work was not accomplishing anything and that I had more important work to do. They later got together and decided that it was necessary to put out an advance man to set up these meetings. Knowing something of my own mind in the matter, they came and asked me if I would finance this man, which would probably cost seven or eight thousand dollars a year. This, under the providence of God, happened at the very time that to-night's meeting was being arranged, and the thought came to me that there was a whole group of things that would dovetail together to start a real movement of co-operation.

When Dr. Tippy made this request, I sent him to see a friend of mine, who is here to-night, and who is able to help in this work. I felt that when he went there this friend would do nothing definite, but would tell him that we would talk it over, and it so happened. When my friend and myself got together again we went carefully and prayerfully over this whole situation and over how often we had been puzzled about how to use money entrusted to us to the glory of God. We talked of how many people want to live the Golden Rule in their industrial lives, but are so perplexed by the creedal doctrines of the Churches, the confusing teaching of dogmatic and creedalistic sectarianism that so hides the Christian way of life, that they do not know how to follow the meek and lowly One.

As we talked this over, he said: "Do you suppose that we can be given the wisdom and power and courage to lead in this?" Then, when I told him of the background of this meeting to-night, and what I hoped to do, he said: "I will be with you and I will go with you dollar for dollar as far as you go." It was then that I began to realize that the spirit of God was moving on the hearts of people everywhere and that we were all being led toward a great Day of Pentecost when we should be together, in one accord and in one place. It is my belief that in this great work that is to be started here to-night the very first move we should make to show we are in earnest about it is to present Dr. Tippy to-morrow morning, for the use of the Federal Council of Churches of Christ in America, in setting up their Industrial Conferences, our check for at least seven thousand dollars.

While I was in Minneapolis at a meeting in the mission there, this brother I have just spoken of was with me. He has been in many mission meetings, all the way from the Bowery Mission here in New York across the continent. It was his statement that this was the greatest mission meeting he was ever in, for in our plea for the larger and more noble life we called these men to the altar and some forty-five responded. In this group were many salesmen of the A. Nash Company and some of the ministers of Minneapolis, including the chaplain from Fort Snelling, who came to assist us in the prayer service at the altar. It was after this meeting that I learned there was no chapel at Fort Snelling. At this Fort there are fifteen hundred soldiers in the regular army, with seventy-five officers, the families of the officers and enlisted men amounting to approximately four hundred women and children. In addition to this, in the summer time there are sixteen hundred college students at the Reserve Officers Training Camp and an addition of approximately one hundred and fifty to two hundred officers of the regular army.

Think you that these young men who go there and then out into the world are men of no influence? I want to say to you that they will be the very leaders in their community, and yet in this most important training period of their lives there is no chapel where they can receive proper Christian teachings and training.

I found Captain Rideout a man of great spirituality, as I have found many men in like positions to be. What is the reason they have no chapel at Fort Snelling? The Government has given permission for the building of a chapel there, providing it can be done without expense to the Government and that it be under no particular sectarian auspices.

Ah, there is just the rub! I dare say that if the Government of the United States had said to the Universalist Church: "We will permit you to build a Universalist chapel at Fort Snelling," or to the Methodists, the Baptists, the Congregationalists, or any of the other denominations, they would long since have done so, but in their selfishness and pride, because it could not be an institution of denominational "cussedness," they stand back, hesitate, and allow these young men to rush on into the very abyss of hell rather than co-operate in the building of the chapel. I believe the next great thing we should do is to write a check, not necessarily very large, but large enough to show our spirit in the matter, and send it to Dr. Blyth, secretary of the Federal Council of Churches in Minneapolis. I wish I had the permission of Dr. Blyth, that man of God, to tell you to-night what he said about his feeling toward an organization that calls itself "Christian" and then shuts out men and organizations like Dr. Shutter and his Church.

I want to say to you that much as I am interested in a church at Washington, I am much more interested in a chapel at Fort Snelling and other like places.

There are many little struggling schools and colleges that do not happen to be gathered under the mother's wings of some denomination, that are struggling to teach real democracy and real brotherhood. Why should we be called upon to try to figure out individually what we can do for each of these places? Why can't we get together here and create a real fund and put it up to our Board of Trustees to distribute this fund where it will be used for the building of the Kingdom of God? Why can't we set an example of Christian co-operation?

Some of us have come here to-night ready to give our money and ourselves to this great movement. We are not asking you to abandon the program adopted by the Universalist General Convention at Providence. We are asking you to fulfil and overshadow it with a larger and more vital program. If you are willing to make this great venture with us we will meet you more than half way.

The program at Providence provided that this Big Gifts Committee should attempt to raise forty thousand dollars per year for five years, or two hundred thousand dollars, to be used in the overhead expenses of the General Convention and in so educating the various parishes to systematic giving that during this period one million dollars would be raised through allotments and apportionments.

We are not asking you to abandon any of this. We will even make it larger. If you will come with us in this greater movement we are ready to say with you to-night that the General Convention shall use out of this Big Gifts Fund which we propose to start now fifty thousand dollars a year, or a quarter of a million dollars during the five years, for their work in carrying out their program. We propose that the balance of this Fund be appropriated by the Trustees of the General Convention and used in larger fields, regardless of creed, nationality or color.

While we are not able to outline anything very big, we would have you remember that we have come to you to-night not only giving the little that we can now, but we are giving ourselves to this great program, and from the things that have been said to me as I go up and down the land I am sure there are thousands that are ready to come forward and make it much larger than anything we can propose to-night.

Our proposition is that we will, or perhaps I had better speak for myself now, as the others will speak for themselves, I will give toward this program ten per cent of all the money we are able to raise together, up until I have given twenty thousand dollars a year, or a total of one hundred thousand dollars within five years. In other words, I am now laying down my check for one thousand dollars, and whenever there are checks amounting to ten thousand dollars, including my check, I will write another for a thousand dollars, and I am prepared to write up to twenty thousand dollars to-night. Remember, no gift under one thousand dollars will be counted in this Big Gifts Fund! There is being raised one million dollars outside of this Fund by the churches and parishes. This is the Big Gifts Fund, and donations smaller than one thousand dollars we are asking you to put in the regular Denominational Fund. Therefore, we are only matching the gifts that amount to one thousand dollars or more. It is my hope that we will leave here with two hundred thousand dollars in the Big Gifts Fund to be used this year.

I want it distinctly understood that it is the mind of all of those who are working with me that this money is to be used in the building of the Kingdom of God now, and none of it is to be funded for the next generation to quarrel about. In other words, those of us that are heart and soul in this movement will be glad to find that this has all been used judiciously by the time the General Convention meets next fall. This will show us that the Trustees of the Universalist Church have entered heart and soul into this larger mission for our denomination. We will be ready then to start on the program for next year, and we are sure that it will be a great deal larger than anything we can see at present.

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THE BAPTIST HICKS AND THE UNIVERSALIST NASH

Who Offered a Hundred Thousand Dollars Each for a World Service Fund

ROBERT E. HICKS is the editor of the *Specialty Salesman Magazine*, published in Indiana and devoted to raising the standards of direct selling. He calls the magazine "The National Inspirational Monthly for Men and Women Who Sell."

Starting under conditions difficult almost beyond belief, incurring the powerful enmity of men whom he had exposed for dishonest practises, he has kept at the task until he has achieved a national reputation and won financial independence. All this has happened since 1915. "He is one of the men who believe in making brotherhood the law of the common life."

Reprinted from Recent Issues for the Twelve Thousand

Twelve thousand extra copies of the *Universalist Leader* are printed this week. For these new readers we republish recent editorials dealing with the Five Year Program.

WHAT IT IS

THE Five Year Program of the Universalist General Convention is a plan to raise one million dollars in five years by quotas assessed upon Universalist churches—the money to be spent as follows: Four hundred thousand dollars for current expenses and general extension work of the denomination, three hundred thousand for the Washington church, one hundred thousand for the Perin-Cate Home and new church in Tokyo, and two hundred thousand dollars for the Universalist Ministers' Pension Fund.

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TWO MEN AND THE FIVE YEAR PROGRAM

TWO rather important men in the Universalist Church and in the affairs of our country at first refused to go into active work for the Five Year Program because of diametrically opposite reasons. One held back because of reports that our leaders are hoping for a merger of several liberal denominations into "a united free church." If this new program meant work for a Universalist Church, said this first man, he was for it. If not—well, what was the use? The other man held back because he felt it did mean work for a denomination and he was sick enough of that. If it meant something larger he was for it, but if it meant tinkering an old machine, he declared, he was against it.

To both of these men we have something to say:

First of all, that there is no proposition pending that we know of to merge the Universalist Church with any other. But if there were could not the other Church, or other two Churches, or other half-dozen Churches, going into the merger say with just as much or as little reason, "What is the use of building up if we are going into a merger?" What would we think of them? What would we think of a shoe manufacturer, struggling along in a small town, having trouble to market his output, who should take that kind of attitude toward going into a combination which would give him a thousand opportunities he never had before? What if he should say: "Well, our Phoenix Mill has gone in with the New York Mills and made the United Woolen Company. I might as well let the machinery run down. Stop work on that extension and cancel that contract for raw material." Wouldn't we consider a mill man crazy who talked that way?

Clear-sighted men in church work know that excessive denominationalism is an evil. They would like to correct it. They would like to bring together people who think alike and are alike and transform weak denominations into strong. If they should succeed and thus multiply our opportunities for service, does any one imagine that we would not need our endowments, our scholarships, our colleges, our pension funds, our church buildings, our ministers and our laity? If the time comes when we shall be able to line up with other comrades, we will do it because of the work there is to be done in this old world and because we believe that together we can do that work quicker and better. When that time comes, if ever, we shall rejoice in every dollar, every building and every man we can put into the union. We shall need them all. We shall be proud to contribute them as our share. We shall be ashamed of any poor, unworthy, little, inadequate contribution we shall have to make then, if we don't build bigger and better things now.

Nor must we imagine that our treasures will be lost to us. They will be ours just the same and with them all the resources of our partners and friends. John Murray, Hosea Ballou and the other Universalist fathers will not be lost. They will be made known to a larger constituency. By their side we will place the figures of those in other denominations who have been pioneers of liberalism.

Now to our other friend who can not wait for the glad day, let us say this: We sympathize with the longing for a larger fellowship now. So does nearly every Universalist minister. These men and women have borne the brunt of isolation and know what it means. They have seen the machinery working and have longed for newer models, more cylinders, greater power—not because they would have to do less but because they would be able to do more. But they see, as practically all of us see, that such things can not be forced. They grow. Even now they are growing. Universalists can not make the overtures for a new alignment and do not propose to. Other people are in a position to do it much more effectively. What is up to us is to do such a big, unselfish, useful part of the common Christian task that we will have a conscience void of offense to God or man, and then let the rest take care of itself. To do our share we must have men, money, machinery and the indwelling of the Holy Spirit. We are building up the Universalist Church, not for itself or ourselves but for the world. We are trying to do it in the spirit of him who said, "For their sakes I sanctify myself."

If we ever find ourselves in a selfish little sect existing for itself some of us will get out speedily. That is not our Universalist tradition, however. That, in our opinion, will not be our Universalist future.

To both men directly we have said something of this sort and they are with us.

On these terms who will come in? On these terms what Universalist can stay out?—*Issue of Jan.* 17.

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DYING CHURCHES AND DENOMINATIONS

IF a church or a denomination finds itself in difficulty, if it is not easy to raise money, if congregations are dwindling, if new members are hard to get, if it is hard also to find young men for the ministry, if some of the weaker churches have to close up and some of the stronger ones have their serious problems—just what is to be done about it?

Blame it on the ministers and deplore the lower standards set up for the ministry?

Blame it on the laymen and their disinclination to go to church?

Blame it on the times, with the fast pace at which we live, the growth of luxury and selfishness and the general degeneracy of the age?

It may be that all these are factors in the problem of the church and of the denomination.

It may be that we all lack in consecration, intelligence and courage.

It may be the age is a difficult one in which to do church work.

Just what would happen if for a little while we should stop thinking about ourselves, our offices, our salaries, our budgets, and think about the needs of humanity?

Long years ago Jesus said: "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

There is here no difficulty of interpretation. He that fixes his attention upon his own interests will miss the best of life. He that thinks first of others will find out what life is in all its breadth and beauty.

The church that is harassed and worried by the business of keeping alive, thinks only of that, and dares nothing for the common good, deserves to die, will die, and maybe is already dead. It has lost out.

The harassed and worried church in any denomination which realizes in time that there is such a thing as Christianity, that Jesus was stating not merely a beautiful idealistic principle, but a rule of conduct, and turns squarely about to follow him, gives up everything to him and his principles, will save its life.

There is a terrible scandal in these times in which we live. It is related not to the morals of the young people, nor to the blindness and deafness of the old, nor to the callousness of governments, nor to the selfishness of international relations, but it is in the Church of Jesus Christ.

There are churches of many creeds which are not concerned with the pain and bitterness of life, with the agony of millions, with the little girls who go out to walk the streets without a restraining hand upon them, with strangers in strange lands and no friendly welcome, with millions of husky people out of work in some lands, and many that lack bread.

There are churches of various creeds which talk naively of their own work and "outside work," when community problems and world problems come up to them.

There are churches contending fiercely for denominational shibboleths while the world for which Christ died begs for help.

This is the scandal of the age. And we who call ourselves Universalists must not attack our brethren in other Churches along these lines, but solemnly ask ourselves how much we care and how much we are willing to do.

It is intimated by those who ought to know that we will have some kind of a challenge put up to us along this line at the great Laymen's Dinner in New York, January 19.—*Issue of Jan.* 3, 1925.

THE BIGNESS OF THE JOB

AS we go on in the campaign for the Five Year Program, the bigness of the job begins to appear. It is not the difficulties or oppositions or dangers that come to the front, it is the importance of the thing from many standpoints.

If we were in doubt about it we should be convinced by the caliber of the men who are coming to give it enthusiastic support when they hear about it and really understand it.

A passion for reality is characteristic of our times. Life is short and too precious to be wasted. There are an infinite number of vital things in this world worth working for; one dare not therefore waste himself or his money on the cheap, the imitation, the useless, the moribund.

Men who have many things to do and great power of discrimination are coming rapidly to the support of the Five Year Program.

It is a different thing to get them from getting the men who come along merely because they have nothing else to do.

Backing up Judge Hill and his committee are men of power and distinction in their communities.

Owen D. Young is a good example. When we print the names of the men associated with him, they will be recognized at once as the names of men who won't bother with the insignificant, but who will respond to the things that mean something for God and mankind.

The Five Year Program and all that is coming out of it—the big things on the way—mean more for our Church than anything we have ever undertaken, because they mean more for humanity in general.

Not because it will result in raising a million dollars or two million dollars.

Not because it will erect new buildings, or place us on a budget basis, or provide for pensions, or help Japan.

But because it surely will help mankind without regard to race or creed, because it will develop our own treasures of brain and heart, tie up to us the lukewarm, reveal our unity and honor our Master, the job looms up bigger and bigger every day.—*Issue of Dec.* 27, 1924.

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OWEN D. YOUNG TO HELP

OWEN D. YOUNG, one of the most famous of all Universalist laymen because of his remarkable international service in recent years, has accepted the position of chairman of the Advisory Committee to the National Laymen's Committee for the Five Year Program. In no perfunctory spirit, but with a genuine desire to help, Mr. Young puts himself back of this project. It did not have to be explained to him. He reads the *Universalist Leader* and keeps in touch with what is happening in our Church. Both his action and the spirit back of it are as cheering as anything that has happened in recent months.

Judge Robert W. Hill of Salem, active chairman of the committee, is rapidly getting things going. Mr. Wm. D. Kerr of Chicago is the Western chairman, and Mr. Victor A. Friend of Melrose is chair-

man of a Special Gifts Committee. These men are strong, competent executives, accustomed to large affairs.—*Issue of Dec.* 20, 1924.

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BACKING UP THE WHOLE PROGRAM

EVERYTHING coming from the new Laymen's Committee on the Five Year Program of the Universalist Church is permeated with one idea: Back up the whole program. Some people are more interested in missions, some in pensions, some in the budget idea and adequate quotas for our general work, and some in a national memorial church in Washington. In many cases people are for three of the four items on the program and lukewarm or hostile toward a fourth. What Judge Hill and his associates are saying is: "If you were a political party you would count yourselves lucky if you had a platform seventy-five per cent acceptable. You would turn out and work for it for the sake of that seventy-five per cent. The same reasoning should control us here."

In other words, the question is whether we are an organization or a heterogeneous mass of people. Can we act and act together, or are we still traveling on in the old rut of individualism?

It will be a good thing for the various causes represented by the items on the program to put it all over. It will be a good thing also for us.—*Issue of Dec.* 13, 1924.

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GOOD NEWS AT LAST MADE PUBLIC

A GROUP of responsible laymen of the Universalist Church in Eastern Massachusetts some weeks ago met Dr. Atwood and Dr. Lowe at the City Club in Boston and talked over the status of the Five Year Program. Then they sat down together for a long session, and emerged at a late hour apparently delighted with what they had decided to do.

The next we hear of them they appeared by delegates at the meeting of the Board of Trustees of the General Convention in New York. They said to the Board that the Five Year Program had made progress, many churches had accepted the quota, and made it a part of the budget, but that in their opinion the thing could be "speeded up" if the laymen of the Universalist Church, "organized" and unorganized, could get together and take the load off the shoulders of denominational officials. The Board accepted the offer with enthusiasm. Nobody was more delighted than the President, the Secretary and the General Superintendent.

Other weeks had to pass, but they were not wasted. An absolutely indispensable factor was a chairman for the laymen who could set up the organization necessary and put drive into the movement. There were meetings, conferences, interference of family physicians, protests of business associates, reconsiderations. At last came just the result wanted. The one man above all others sought for by those who knew, was able to clear his docket and say, "From now until Easter I give myself to this cause of the Church."

That man is Judge Hill of Salem, known wherever our Church is known for his fairness, insight, organizing skill and drive.

"There is no more popular young lawyer in New England, in our Church or out," is the verdict of a court more far reaching even than the First District Court of Salem, where he presides with high ability. A brief sketch of his life appears in this issue. That the laymen of our Church felt it important enough to ask Judge Hill to lay aside much of his other work, that Judge Hill felt it to be a great opportunity for service and a sacred duty—throws an entirely new light on something many have regarded as more or less perfunctory and formal. The Five Year Program gets backing which makes it look more than ever like a winner.

It becomes more than a campaign for money. It is a campaign to put over effectively our great ideas in both Eastern and Western worlds. That makes it in truth a Christ Crusade.

For our ideas of world-wide brotherhood, world-wide sway of Christ's kingdom, world-wide reach of the love and power of God the Father, justify our title of Universalist.

It is good news indeed which at last we are able to make public.

If we are what we profess, it will strengthen every one of us to get behind and push, and get ahead and pull, and shove the car of progress over the goal line by Easter.—*Issue of Dec.* 6, 1924.

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THE LONG LOOK AHEAD

WE make a mistake in getting discouraged if we don't do everything in a minute.

Whether it be a World Court or a new church needed in a strategic place by one small denomination, things worth while take time.

That is why we like the five year financial campaign of our Church. It is a long look ahead.—*Issue of June* 21, 1924.

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GIVE OUR MEN A CHANCE

WHERE Dr. Lowe, Mr. Etz, Dr. Atwood, and the others had a chance last spring to talk to the churches, support instantly was given to the financial program of the Universalist General Convention. They sometimes addressed Sunday congregations, sometimes sat down with picked groups, or with boards of trustees, sometimes spoke at parish suppers—almost always it was the same. All that Universalists needed was a statement of the facts. Once presented as these men can present it, it caught the imagination, it fired the heart, it created a spirit of faith and daring.

What was it they were saying to the parishes?

They were saying that the Universalist General Convention needs $1,000,000 for all of its big projects and its current expenses, and that it is raising this over a period of five years, that it has given quotas to the churches to enable it to raise this amount, and asks the churches to put the quotas into the regular budgets, that no other General Convention appeals will come along, that it takes the place of the regular collection for Japan or for any other purpose.

They were outlining plans for the Perin-Cate

Home in Tokyo, for the Memorial Church in Washington, for the Ministerial Pension Fund, for all the general work of the denomination, and saying, "This one quota takes care of everything."

Where they could get a hearing, they said things that appealed to big men and women, for they dealt with big projects. They appealed to orderly, systematic men and women because they made plans to do business in a businesslike way. They appealed to all the vast multitude of the loyal and generous, for they called for that sacrifice in which is the great significance and beauty of life.

. . . . . .

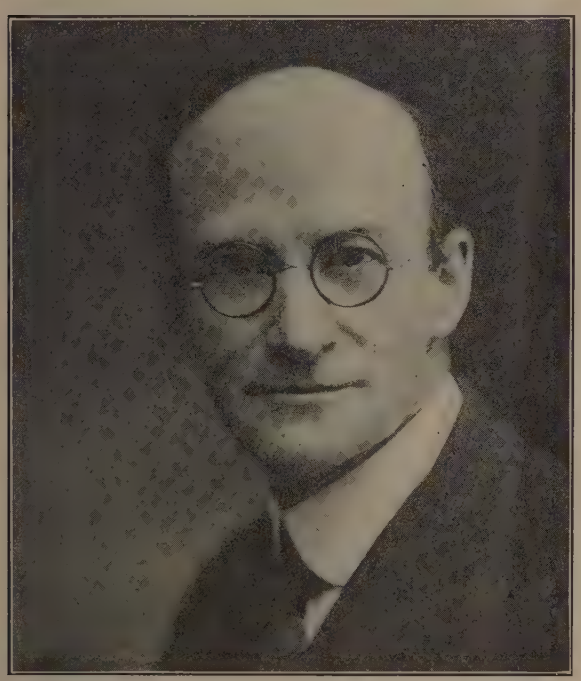
In our opinion the success or failure of this whole campaign depends simply and solely on the willingness of our ministers and parishes to let the story be told.

That much service to the common cause we have a right to expect of every man, woman and child in our Church.—*Issue of Sept.* 20, 1924.

Victor A. Friend

THIRTY-FIVE years ago two young men from the coast of Maine came to Massachusetts and started a bakery. They were already millionaires, but their capital consisted mostly of ability, integrity, and a willingness to work twenty-four hours a day.

Their business grew and prospered because in their daily lives, with their employees and the public,



they practised the Golden Rule. Their small shop and one-horse delivery wagon expanded and multiplied into a chain of bakeries and canning factories and fleets of trucks and delivery wagons. From buying flour by the barrel, beans by the bushel, and sugar by the pound, they have gone to carloads and tons; from supplying a part of the householders of a single community to thousands of stores and restaurants in scores of cities, and now to a whole chain of their own food shops; from counting their total daily output in dozens to reckoning that of each plant in thousands.

Few business concerns rendered a greater or more disinterested war service to the commonweal than Friend Brothers. When commodity prices began to soar by leaps and bounds, long before wages followed suit, there was a general disposition to raise the price of the poor man's loaf. Friend Brothers insisted that this should not be done until the latest possible moment. The lot of tens of thousands of anxious housewives throughout New England who never heard of them was made easier by their self-sacrifice.

Like many other successful business men of the younger generation, they had been reared in an old-fashioned Orthodox church, and like many others outgrew it as they themselves grew. But, unlike others, they did not stop there. Twenty-five years ago they became interested in the Melrose Universalist church. To that church they gave the same leadership and the same loyal devotion they had given their workers and customers. Victor Friend became superintendent of the Sunday school, and in two years it grew from one hundred and fifty to four hundred and fifty. Leslie became parish treasurer, and the minister of that period looks on those years as a golden age of church finance. Increasingly their leadership has been sought by other interests and institutions. Leslie Friend has given himself largely to banking and finance. Five years ago the Massachusetts Universalist Convention made Victor Friend its president, and he also served for a long time as president of the Boston Sabbath School Union.

A year ago last fall he was drafted to lead the national organization of Universalist laymen. Out of that and through that has grown something vastly more significant and important than the organization itself—the greatest laymen's movement in our history and one of the greatest in the history of any Church.

It is possible that if you should ask Mr. Friend himself what he considers his greatest and most important current activity, he would tell you it is the regular teaching of a Sunday school class that has grown from a half-dozen to between seventy-five and a hundred boys and young men. To them he gives time and strength as only a busy and overworked man knows how to give. In this work he is closely seconded by a third and younger brother, Robert, who has a similar class in another Sunday school.

Ready to serve wherever needed, Mr. Friend has taken the chairmanship of the Special Gifts Committee in association with Judge Hill as General Chairman of the laymen's movement. That is to insure its success, not simply because of what he himself will do, but because he is rarely gifted to win men to follow wherever he leads.

Cruising Cross Country

IV On Train Wrecks and Various Things

John van Schaick, Jr.

MY first Chicago day began in the club car of the Pennsylvania Limited, three hours late and just passing Fort Wayne, Indiana. The know-it-all-man with vocabulary so limited that he had to intersperse obscenity and profanity with every other word came in and took the floor. "Say, what kind of a way freight is this?" he barked. "I never slept a wink all night. That blankety-blank engineer jerked the life out of us every stop. They pretend to call this the second fastest train they run and here we are way out in nowhere. Their rolling stock is all run down. I'll take the New York Central next trip."

Doubtless on the New York Central his counterpart was holding forth at the same moment, and swearing by all the gods and devils to take the Pennsylvania next time. The beautiful, solid, limited train was full of good people, but they were unobtrusive. The cheap, ignorant, pretentious, evil-mouthed man occupied the center of the stage, and in the eyes of the thoughtless doubtless stood as more or less representative of our race.

The thoughtful man could have been reflecting that he had left New York at noon and Philadelphia at 2.11 p. m. and, in spite of a misty night and greasy rails, would be in Chicago by noon at the latest; that he had been carried in safety at high speed; that the train had experienced "a bad break down" to the engine and had not left the track; that a diner had been hitched on at Pittsburg instead of Fort Wayne as is usual on that train, and hauled all night so that we would not have to wait as late as 8 a. m. for breakfast; and that we were going to get back a dollar an hour for every hour we were late.

Not how badly the railroads do, but how well, is a continual marvel to me.

There is growling which is justified, but fully half of it is from the people who want to appear sophisticated, "old hands," used to the best, and who merely reveal their lack of experience and lack of breeding.

The morning paper came on soon after 8 a. m. As is usual, we found that it is the worst paper which is best distributed.

If we bought anything we had to buy the *Chicago Tribune*. And up and down the solid lines of smokers in the club car only two failed to buy it.

On the front page the *Tribune* published a typical cartoon. Congress was pictured as an old farmer sound asleep on the walls of U. S. Defenses. Close to his ears "patriots" were firing off a cannon in which they were stuffing projectiles labeled "War Talk." Back of "patriot," tending the breech of the cannon, were two piles of high explosives, "Talk of Possible War in the Pacific," and "Alarm Over the Condition of Our Navy." Close by stood "Pacifist" and "Quietist," represented as womanish old men in a frenzy stuffing their hands in their ears, their faces registering horror.

The *Christian Century* has just reprinted two of the worst editorials the *Tribune* has ever published, expounding in all its stark nakedness the most pagan philosophy ever put forth by an American newspaper, and asking for the comments of readers.

In Chicago I found a Congress of Sanitarians, a convention of furniture men, a great gathering of road builders, to which the railroads ran special trains. I not only could not get a room at the La Salle, but I could not get one for ten minutes even in which to change my clothes. If I wanted a room I would have to drive in a taxi for half an hour. So I used the public room in the basement.

The *Universalist Leader* has printed a full account of the Universalist Laymen's Organization meeting, with which I was busy from the time I arrived until 8 p. m. Then Judge Galer took me in charge, transferred his room to me, called a taxi, and in ten minutes my environment had changed. We were in one of the largest auditoriums in the country and listening to the opera La Tosca. Claudia Muzio sang Tosca, and Georges Baklanoff Scarpia.

It was as well to have postponed dinner. Our brains were clear. It was as well to have worked hard. The rest was grateful. It was as well to have had hours in crowded rooms and discussion of twentieth century problems. We were able to let ourselves go all the better back into the atmosphere of Sardou's story and appreciate better the majestic music of Puccini.

Steady writing for a second half day for the waiting presses twelve hundred miles away in Boston, and then came a second luncheon conference of three hours—smaller, more intimate and informal—with our ministers of the Chicago area who could be reached. There were Brigham, Carpenter of Peoria, Allison, a new strong recruit, stalwart Dr. Fisher, active as of yore, and Tilden of Lombard. Coming in late were Miss Markley—who will finish a post graduate course at the University of Chicago in June, and get a Doctor's degree in Philosophy in the only way any one ever ought to get that crowning honor in the scholar's life, by hard work—and with her Miss Slaughter of the General Sunday School Association, *en route* to Denver. Dr. Lowe looked in but could not stay. Vallentyne was off preaching, Macpherson at a funeral, Allen tied up, and two or three others, to my great regret, were not reached.

What did we talk about? Europe, travel, Lombard, our parishes around Chicago, and the Five Year Program. We talked about the *Universalist Leader*, and how to make it a better paper. What was the worst thing the editor ever did? What was the best thing? What kind of thing is read? What is not read? How will we get more subscribers? Said Dr. Fisher: "If I could get my people all to take and read the *Leader*, I could be sure they would understand me when I talk to them about some of our problems." Others presented most helpful suggestions dealing both with the matter and the make-up of the paper. When Dr. Tilden asked what "we men out

here" could do to help I said: "As you go about speaking, urge the men to send in the church news. Tell them to overcome modesty or fear of criticism, and give us interesting bits for personals. Wherever you can do so properly ask people to subscribe. Tell us frankly where you think we run off the track. And when you have an inspiration write it down and send it in."

So much for this kind of talk. The real thing was the fellowship, the stories, the flow of spirit, the getting better acquainted. There was not a wearing, tiring moment. The contact increased my respect and affection for these able men.

I had just time for a call on Morrison, editor of the *Christian Century*, seventeen years on that paper, a brave, able fellow making a journal which circulates in all the Protestant Churches more than any other, for a look in the Art Museum, and for a glorious walk along Michigan Ave. and on out to the lake.

The first lights were coming out on the tall buildings, the moon showed up in the east, the tide of traffic seemed at its height.

There were the rushing trains of the Illinois Central. There was the Art Museum bridging the tracks of the railroad, holding up beauty in the smoke, standing for an ideal other than materialism.

I went down to see the gallery Charles Hutchinson built for Chicago, and studied its beautiful collections. I paused by the portrait of Gunsaulus at the entrance of Gunsaulus Hall. I stood by the wonderful group in white marble, Barria's "First Burial"—man's strength bearing the helpless form, woman's tenderness and love kissing the cold brow. One could philosophize for pages about all the way the race has come and about Chicago's part in it. In its crowded streets as we leap for life, amid the creations of granite and steel, with the din of engines and riveters, we must remember that there are preachers boldly proclaiming the religion of Christ, and laymen like our own Hutchinson backing great civic projects for the common good.

The exciting part of the trip was a wreck on the B. & O. It wasn't a great wreck—nobody was killed, only four were hurt—but it delayed us four hours and gave most of us several thrills.

Instead of taking the 10 p. m. out of Chicago, as I expected to do, I caught the 6.25 p. m. Chicago-Washington-New York special. In the station we lay alongside of the "Limited" on the Chicago & Great Western marked for St. Paul, Rochester and other points off that way. The two diners close together were the embodiment of light, life, cheer and plenty. One could not help thinking how slight a turn led to widely separated points. Hungry from a long day of activity and my walk along Michigan Avenue and the lake front, I went in to dinner fifteen minutes before we started. I asked the steward if he had carried President Coolidge on his recent trip to Chicago, and he said no, but added: "This car and this crew served President Wilson and party, and the funeral party of President Harding." The one dollar and a quarter dinner, with its hot split-pea soup, its tender roast goose and its apple pie "baked on the car to-day," was of the best. We were twelve miles or half an hour out. I had just left the table and had reached the vestibule when with a crash we came to an almost instantaneous stop. It hurled me against the end of the car, but I got my balance. The porter came flying out, opened the door, and we saw a train lying against us at right angles up ahead. I was quickly there and beheld a strange sight. A Western Indiana train on the C. & E. I. tracks, made up of an engine and empty passenger cars, had run through the gates at a grade crossing, struck us between the tender and mail car and hurled the mail car around at right angles off its trucks along the Western Indiana tracks and into their little station. The end of the mail car smashed the end of the station, sending debris down on the operator's chair and desk. Luckily he had just moved over to the door.

The Western Indiana engine lay against our mail car, our engine, cut loose, stood intact a little way down the tracks, the end of our baggage car and its trucks were badly damaged, and a tall telegraph pole, carrying hundreds of wires, leaned dangerously over the wreck. The engineer of the train that wrecked us was in our mail car, his face all covered with blood, the fireman sat in the wrecked little station, with the grimiest, sootiest, pale face I ever saw, the mail clerk on our train, hurt the worst of any one, was refusing to leave his mail, the two crews were running about with flares looking to see who was hurt, where they were and what conditions were, while the operator was hanging on to the telephone trying to get a connection through to the dispatcher. A little boy was saying again and again, "I was in that station when the train hit it." We still were in Chicago, 91st St., Oakdale Crossing, I believe they called it. Came then the police on the run, came the fire department with helmets and pikes, came jangling an ambulance for the injured, came running the neighbors, and boys and girl skaters from a near by pond, came the passengers from our train who woke up to the fact that something had happened, came at last locomotives, the long intense rays of their headlights lighting up the scene, bringing the wrecking crew, and power to haul back out of the *melee* cars still on the rails. The people living near by were deeply interested to know whose run it was. They seemed to know the crews by name and probably were railroad people themselves. Said a truck farmer whose house was near the crossing: "I knew it was coming. Night after night I have watched that train of empties come up just as this B. & O. train was due and run clear up to the gates before the engineer stopped." Said the bleeding engineer: "My brakes didn't hold and I slid into them." Said the dining car steward: "Ten seconds later and that engine would have been in the middle of this car." Said my coal black waiter: "It sho' would have spilled the milk and may be spilled me." Said a whole bevy of school girls: "Goody! We won't get there for classes to-morrow." Said an intelligent looking lady: "I've never been afraid of traveling before, but I had a premonition three weeks ago that if I started on this trip I'd be in a wreck." Said an official who looked at the mess: "Only the mercy of God saved a lot of those people from getting hurt." Said I to the official: "A good engineer contributed to that result. He obeyed the law and

halted before the crossing. He therefore was running only eight or ten miles an hour. He slammed on his emergency when he saw the other train coming into him, and took the blow up ahead instead of in the middle of the train."

It was a clear moonlight night, fairly cold, exceedingly beautiful. The delay disturbed me not a whit. It was a convenient time for me to have such a thing happen. It was interesting to see this little drama of railroad life unfold.

They pulled us back a few miles, put a switch engine on the front and sent us around to the southward over a series of strange tracks and so back to our route at Gary, Ind. There are more railroad tracks running into Chicago, lacing and interlacing, crossing and recrossing, than in any other city of the world. We had no steam until we reached Gary, between 11 and 12 p. m., and the passengers were talking loudly later than usual, but these were minor matters. Relieved of the weight of mail and baggage cars, we made up time. At Pittsburg we were only two hours and twenty minutes late. They had sent out a train on time from there to take our place and so we had little work to do.

We slammed through and reached Washington only an hour and ten minutes late. A railroad doctor joined us at Gary and went through collecting certificates from the passengers that they were not hurt. I had a Chinese from Canton in the berth above me, and he signed smilingly. I had a Maltese just across the aisle, a veteran of the Great War. He signed, too. A few people acted afraid that they were signing away rights, but nobody claimed to be hurt.

Such occurrences make many people nervous. If they only would reflect on the low percentage of casualties on railroad trains they would "lie down in peace and sleep." There is a degree of security and surely much happiness in not thinking over much about danger. There are ten thousand more misses, even in a Great War, than hits. And when one dodges from what he doesn't see and can't help,he is as apt to dodge into destruction as away from it.

Our Prayers Together

Margaret Denton

Saturday, January 31

O Thou transcendent
Nameless, the fiber and the breath,
Light of the light, shedding forth universes, thou center of them,
Thou mightier center of the true, the good, the loving,
Thou pulse, thou motive of the stars, suns, systems,
That circling, move in order, safe, harmonious,
Athwart the shapeless vastnesses of space!

Walt Whitman.

God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccles. 12 : 14.

Our Father, in the difficult decisions that arise each day, grant that we may make every effort to distinguish the good from the evil. Judgment is unceasing! The thought and act of each moment are significant. Help us then to make our daily choices with a view to seeking the approbation of God—not of man.

Sunday, February 1

Of wounds and sore defeat
I made my battle stay:
Winged sandals for my feet
I wove of my delay;
Of weariness and fear
I made my shouting spear;
Of loss, and doubt, and dread,
And swift oncoming doom,
I made a helmet for my head
And a floating plume.

William Vaughn Moody.

Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. Micah 7 : 8.

O God, give us the indomitable spirit that never admits defeat. We are grateful that, fighting in Thy service, we can meet every difficulty without discouragement, that we can hear the exultation of our enemies without losing faith. Although the battle is arduous and the victory far distant, may we never cease to fight the good fight.

Monday, February 2

To suffer woes which Hope thinks infinite;
To forgive wrongs darker than death or night;
To defy Power which seems omnipotent;
To love, and bear; to hope till Hope creates
From its own wreck the thing it contemplates.

Shelley.

Be not overcome of evil, but overcome evil with good. Romans 12 : 21.

O God, we pray that we may not be attracted by the false charms of subtle evil nor discouraged by the ugliness of its more obvious forms. We know that the very horror of wretchedness and sin often prevent their destruction. May we not turn aside when the task of reclaiming humanity seems ugly and hopeless. Help us to keep our faith in man unshaken, and our first fine impulse of service undimmed.

Tuesday, February 3

Therefore to whom turn I but to thee, the ineffable Name?
Builder and maker, Thou, of houses not made with hands!
What, have fear of change from Thee who art ever the same?
Doubt that Thy power can fill the heart that Thy power expands?
There shall never be one lost good! What was, shall live as before;
The evil is null, is naught, is silence implying sound;
What was good shall be good, with, for evil, so much good more.

Browning.

The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Psalms 27 : 1.

Help us, O Lord, to an understanding of Thy omnipotence, to a trust in Thy all-embracing love. May we confidently turn to Thee for strength in our moments of weakness, for relief from the ever-encroaching fears with which we are surrounded, dis-

trust of ourselves and fear of the influence of people and circumstances. May we rest secure in the knowledge that we are Thy children.

Wednesday, February 4

Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about; but evermore
Came out by the same door where in I went.
Omar Khayyam.

But foolish and unlearned questions avoid, knowing that they do gender strifes. 2 Timothy 2 : 23.

Our heavenly Father, it is our earnest prayer that we may not waste our lives on trivialities. Grant that we may possess the spirit of Thy truth in such abundance that we will not be led astray by idle disputes and vain bickerings. May we never forget that we are to be doers of the word, that our lives, not our words, should be the real test of our Christianity.

Thursday, February 5

He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all.
Coleridge.

Let not mercy and truth forsake thee, bind them about thy neck; write them up on the table of thine heart. Proverbs 3 : 3.

O Lord, may we not be misled by a false sense of values into discarding those things which are most precious in Thy sight. It is not enough that truth and mercy be on our lips. We ask that we may never forget Thy truth, nor cease to cherish mercy in our hearts.

Friday, February 6

He is a path, if any be misled;
He is a robe, if any naked be;
If any chance to hunger, he is bread;
If any be a bondman he is free;
If any be but weak, how strong is he!
Giles Fletcher.

God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. 2 Corinthians 9 : 8.

May we not be guilty, O Lord, of limiting Thy goodness. Thou art the open fount at which we all may drink. Grant us the generosity of soul to receive those gifts which Thou so freely bestowest, and help us in turn to share joyfully with others the blessings that are ours.

* * *

NEW YORK YOUNG PEOPLE'S CONVENTION

John Hotaling, Jr.

The annual convention of the New York State Y. P. C. U. was held in Watertown, Nov. 28, 29 and 30, 1924. The convention opened with a banquet at 6.30 Friday evening, Erwin R. McLaughlin, state president, toastmaster. The delegates were welcomed to the city by Hon. Ralph Baker, president of the Chamber of Commerce. Francis Wetmore, a Watertown Unioner, extended a welcome from the church, to which Gustav Ulrich responded. Elmer Peters delivered a greeting to the convention.

The opening service was in charge of Rev. C. C. Blauvelt, of Middleport. The president's report showed a decided increase in all departments of our work. "Present Day Vision," an address by Prof. Bruce W. Brotherston of St. Lawrence University, was enjoyed by all.

Business sessions opened at 9.15 a. m. Saturday, after a short devotional service led by Martha Hotaling, president of the Oneonta Union. Official reports were presented. All departments reported an increase of interest throughout the state and all delegates were pleased to learn that New York State won the national Legion of the Cross race, having contributed more than any other state per member during the year. Elmer Peters, New York's delegate to Ferry Beach, gave an interesting report of that convention. The silver loving cup, the prize in the state efficiency contest, was presented by President McLaughlin to the Brooklyn All Souls Union. This makes All Souls' second year of victory.

Saturday afternoon sessions opened with a devotional meeting led by Homer MacOmber of Middleport. Business was continued, and later in the afternoon William Crawford, of Brooklyn Good Tidings Union and also a member of the General Executive Board, spoke on "The National Union." Rev. J. A. Judge of Oneonta spoke on "Faith." Pledges were received for the work and a large sum was raised. The following officers were elected: President, Gustav Ulrich, Canton; vice-president, William Russell, Potsdam; treasurer, Atha Freeman, Middleport; trustees, William Crawford, Brooklyn Good Tidings, Doris Swett, Canton, John Hotaling, Jr., Oneonta.

At 8 o'clock we met again for a social gathering. Dancing was the chief order of the evening. A vaudeville sketch produced by members of the Watertown Union, and for which Frances Wetmore should receive full blame, was the cause of great amusement.

Sunday morning we listened to an inspiring sermon, "The Challenge of the Gospel to the Youth of To-day," by Dr. John Murray Atwood. Holy communion was celebrated by Dr. Harry Westbrook Reed, pastor of the Watertown church. Dr. Reed also conducted the consecration service which closed the convention, when all the young people present pledged themselves anew to the work of Christ and his Church.

* * *

THE PARABLES OF SAFED THE SAGE

The Parable of Excess Baggage

I and Keturah we travel now and then. And we have learned some things, among which is this, that it is not well to load ourselves unduly with Excess Baggage. And we beheld this, as we journeyed, that a family rode in a Train with us, and spent the First Half of the Journey trying to account for the Baggage they had brought, and the second half in an effort to distribute equitably among themselves the Baggage when they should arrive. And the burden of their conversation was questions like unto this:

Didst thou bring the Black Bag? Where is it? Art thou sure thou didst put my galoshes in the Brown Bag?

And their arms were not so weary as their Minds. But I and Keturah know that that is not the Best Way to travel.

Now I have known folks whose Journey through life is disquieted and impeded by their Excess Baggage.

There is the Excess Baggage of the Grudge and the Excess Baggage of the Fancied Slight, and the Excess Baggage of Resentment. Beloved, is not the Burden of life heavy enough without these? And how shalt thou stretch out a helping hand to lighten the load of others if thou art hindered with these things?

And why dost thou carry the load of sins that are forgiven, or of fears that are groundless? And why shouldst thou make a Burden of thy Religion? It should be to thee for Wings, and thou makest it a Weight. It should be an Inspiration, and thou makest it an Impediment.

Wherefore lay aside every weight, and the Excess Baggage that doth weary body and soul, and go thou forward Joyously on the Journey of life. For this is the will of the Good God who gave thee this pilgrimage to perform.

JAPAN MISSION CONTRIBUTIONS

Received by the General Convention for the Quarter Ending Dec. 31, 1924

Connecticut:		
Hartford	$ 67.00	
		$ 67.00
Illinois:		
Abingdon	5.00	
Hoopeston	50.00	
Litchfield	15.00	
Macomb	5.00	
Marseilles	10.00	
		85.00
Iowa:		
Mitchellville	11.65	
Mount Pleasant	9.95	
		21.60
Maine:		
Canton	3.15	
Dover and Foxcroft	11.00	
Paris, West	21.00	
Sangerville, First	7.00	
Yarmouth	3.00	
		45.15
Massachusetts:		
A Friend	20.00	
Boston, Roxbury	150.00	
Chatham	10.00	
Essex	15.00	
Fitchburg	100.00	
Franklin	258.36	
Hingham	20.00	
Lynn, First	300.00	
Malden	51.77	
Marblehead	12.00	
Marlboro	24.29	
Medford	25.00	
Methuen	36.93	
Monson	45.00	
Newtonville	29.85	
Norwell	15.00	
Norwood	2.75	
Orange, North	12.00	
Peabody	35.00	
Pigeon Cove	10.00	
Quincy	15.00	
Salem	13.35	
Shirley	15.00	
Taunton	20.00	
Wakefield	14.59	
Westminster	10.00	
Weymouth, North	25.00	
		1,285.89
Michigan:		
Lansing	25.00	
		25.00
New Jersey:		
Newark	100.00	
		100.00
New York:		
Brooklyn, Our Father	135.00	
Fort Plain	10.00	
Hornell	26.16	
Middletown	7.95	
Minden	10.00	
Morris	15.00	
Perry	55.85	
Potsdam	5.00	
Salisbury Center	16.00	
		280.96
North Carolina:		
State	100.00	
		100.00
Ohio:		
Springfield	3.00	
		3.00
Pennsylvania:		
Philadelphia, Messiah	81.79	
		81.79
South Carolina:		
Mountville	1.60	
		1.60
Vermont:		
Bellows Falls	32.00	
Bethel	5.00	
Morrisville	10.00	
Rochester	10.03	
St. Albans	5.37	
St. Johnsbury	10.12	
Springfield	18.00	
Woodstock	63.52	
		154.04
Wisconsin:		
La Crosse	12.25	
		12.25
Canada:		
Moores Mills	2.00	
Blenheim	7.50	
North Hatley	7.00	
		16.50
		$2,279.78

* * *

THE HOPEFUL SUMMARY OF HERBERT HOOVER

Secretary Hoover gave out a statement on Dec. 31 at the Department of Commerce, which read, in part, as follows:

The annual survey of the Department of Commerce shows that the New Year begins with the economic structure of the world upon more solid foundations than at any time since the war. With the exception of a few spots of secondary importance there has been during the past year a real advance toward social, economic and political stability throughout the world. The only exceptions are Russia and China, which even before the war contributed less than 3 1-2 per cent of international commerce, and of course a part of this continues. Generally the world is producing more goods, there is fuller employment, there are higher standards of living, more assurance of economic stability for the future and more promise of peace than we have seen for many years. The world is by no means free from liability to economic shock, yet the forces to-day in motion all tend to great promise for the forthcoming year.

In our own country the outstanding economic development of the year has been the very large recovery in agriculture after its two-year lag behind the recovery of industry. There are some secondary difficulties still remaining, particularly in the cattle industry and the effect of the sub-normal corn crop; but the prices of all farm products are gradually moving toward the general average of commodity prices. This improvement in prices of farm products has been paralleled with some decrease in the prices of many industrial commodities, such as fuel, building materials, metals, etc., so that there has been little change in the average of all price levels, and thus the farmers' purchasing power is being remedied in both directions.

While there has been a good deal of adjustment in prices of single commodities during the year, the average wholesale price of all commodities has varied but 3 per cent as between the ends of the years 1922, 1923 and 1924. It would thus appear that we are tending to the common level in prices of about 50 per cent over pre-war, which seems to represent at least our present economic plane in prices.

The average wage of industry has been stable during the

last year and remains around 100 per cent above pre-war, while the cost of living has maintained almost exactly the same level at the end of each of the last three years, 1922, 1923 and 1924, about 72 per cent over pre-war. Our labor, therefore, continues to enjoy the highest real wage in its history.

The end of the year finds us with a recovered industrial production at practically the same levels as a year ago.

Two industries—textiles and Northern soft coal—have lagged in recovery. The textiles are suffering in part from sharp competition of foreign imports, and in part from shift in national habits. An improvement may be looked for in the forthcoming year. The construction work of the country has maintained high activity.

Our foreign trade has shown considerable expansion during the year in exports, and some decrease in imports. The total of our exports for the year will show about $4,600,000,000, and our imports about $3,600,000,000. The merchandise balance will be about $1,000,000,000 in our favor. The net gold imports for the year in partial liquidation of this balance amount to about $280,000,000.

International trade in the world as a whole shows a larger movement of commodities during the past year than at any time since before the war. But international exchange of goods, measured in quantities, is probably still 10 or 12 per cent below pre-war, although the United States is unique among the large combatant nations in having recovered its foreign trade to a point 15 per cent to 20 per cent above pre-war on a quantity basis.

In the foreign situation the settlement of the conflict over German reparations through the Dawes plan, with its stabilization of German currency and the German budget and the recuperation of employment and production in Germany, is having and will have a far-reaching effect upon the whole of Europe, and it has favorable influences reaching to our shores. Great Britain shows considerable improvement in all phases of its economic life.

The commercial and industrial situation in France, Italy and Belgium shows steady improvement during the year, Some progress is being attained in these countries toward reduction of expenditure and increased taxation, directed toward the better balancing of budgets and more stable currency. A large part of Europe, however, continues dangerously overarmed and currencies are not yet upon that foundation of stability which will only be reached when they are placed upon a gold basis.

It has been suggested in some press quarters at home and abroad that the result of these favorable factors may be leading our country toward a period of inflation of the character of 1919-20 with its disaster of 1921. It can be assuredly stated that we are on the march of wholesome recovery from the war and there is no present indication of inflation. We only secure inflation when undue expansion of credit finds its outlet in bidding up prices after the plant and labor capacity of the country is employed to the maximum.

We have reached no such stage because there is still a margin of labor capacity for enlarged output, in the form, however, of more full-time employment rather than from people out of work. As a nation our business men, bankers and public officials have gained enormously during the past four years in understanding of the basic factors which create healthy prosperity as distinguished from over-expansion as well as in understanding of our responsibilities in the matter. Our informational services are now upon such a basis as quickly to detect dangerous currents.

* * *

WHEN THE DEACON "DEAKS"

For want of a verb to give action to the noun "deacon," Billy Sunday invented the verb "to deak!" Of course we all know that the word "deacon" means a servant, but in the course of events and with the passage of time the word took on dignity and became associated with an ecclesiastical office next only in importance to that of pastor. Its original significance was lost in the official title and its simple function was frustrated by the adipose tissue of an abnormal church. To bring back the idea contained in the word "deacon" to its original simplicity is a difficult task. Therefore we may be pardoned for using the "slanguage" of the noted evangelist to shock some of us into the reconsideration of an official in the church whose function is seriously misunderstood.

"Deaking" is the most important job in the church. It is so important that both male and female were originally engaged in it. It takes both men and women to cover the field of service in which deacons and deaconesses must work. And when they really "deak" under the direction of a pastor who also "deaks," the whole church gets into action and all the members learn to "deak." When the deacons "deak" all the interests of the church are regularly and efficiently cared for; all the members are put to work; all the sick are visited religiously; all the plans of the pastor for evangelism, missions, religious education, community service and worship are considered, digested and utilized for the extension of the kingdom of Jesus Christ in the hearts of individuals and in the institutions with which the church must deal. No member is allowed to drop out of sight without the most meticulous care on the part of the deacons to conserve the membership; no organization of the church lacks for sympathetic oversight; no need, spiritual or physical, goes unsupplied; no man is permitted to say truthfully, "No man cares for my soul;" no stranger ever leaves the church service without a hearty greeting and an invitation to return; no man or child is embarrassed when seeking to join the church by inquisitorial questions of no practical value; and no family in the church is long permitted to go without subscribing for the *Baptist* and *Missions*. This subject requires much fuller treatment than can be given it in this brief space. We hope in some future issue to magnify the office of deacon in such a way as shall make the office of trustee pale in the light of the deacon who "deaks."—*The Baptist.*

* * *

A UNIVERSALIST WORLD SERVICE FUND

(*Continued from page* 7)

Committee; Herbert E. Muller, Chairman Dinner Committee; C. Neal Barney, Chairman Program Committee; Louis Annin Ames, Chairman Reception Committee; Stanley E. Gunnison, Chairman Publicity Committee.

Metropolitan District Laymen's Committee: Harold S. Hull, Chairman, Frank L. Bryant, James Bronis, William D. Stevens, Jr., William E. Reed, Warren Smadbeck, A. Everett Peterson, Richard Billings, Harry Russell Childs, William V. Alexander, M. B. Sloat, Henry L. Brant, Paul Rowley, Arthur W. Brockway.

The local committee did noble work. Every arrangement of Herbert E. Muller's Dinner Committee was perfect.

The Reception Committee was: Louis Annin Ames, Chairman, W. V. Alexander, E. J. Anderson, Frank J. Arnold, Charles Atwater, E. Forrest Beadman, Frank Bowes, Henry L. Brant, John I. Brooks, Frank L. Bryant, George H. Carey, Wilbur E. Earp, William D. Faris, H. L. Lundquist, Herbert P. MacGregor, Charles R. Marvin, Paul Mathewson, Currier McEwan, Fortescue C. Metcalfe, John W. Moore, Stanley Moore, J. G. Murray, Arthur G. Peacock, Clarence B. Plantz, Paul Rowley, William R. Settgas, Frank H. Sigler, Maitland B. Sloat, Albert E. Snow, Robert Stoutenburgh, Oscar F. Taussig, Stevenson Taylor, Frank R. Whitten, Clifford C. Zahn.

Book Reviews

Conducted by Granville Hicks

Any book reviewed in the *Leader* may be obtained by ordering from the Universalist Publishing House.

Far Countries

To Lhasa in Disguise. By William McGovern. The Century Company. $5.00.

With Lawrence in Arabia. By Lowell Thomas. The Century Company. $4.00.

The search for romance draws men into strange distant lands, leading them on to scenes beyond the orderly monotony of civilization. Though, for some men, adventure lurks in city streets, others voyage to the uttermost parts of the earth in the quest for the unknown and the unknowable, driven by the impulse that has given us the modern world. The breed of explorers thrives, though the field for exploration grows steadily smaller, and the true explorer presses on, not out of desire for riches for self or resources for country, but in answer to the inescapable challenge which the difficult and dangerous flings in the face of a mankind made for achievement. In our strange shamefacedness, our unwillingness to make adventure its own end, we find justification by making gold—or oil—the ostensible object of pursuit, but this reference to greed does us less than justice.

Both Dr. McGovern and Mr. Thomas have written tales of pure adventure in lands scarcely known. In a world where little enough remains that is not so easy of access that the ubiquitous Thomas Cook conducts his tours there, Tibet is pure treasure, and Arabia, though not so conspicuously *verboten*, is little explored and not easily traversed. Dr. McGovern, who is something of an authority on the customs of Asiatic countries, pressed over the snow-blocked passes and invaded in disguise the forbidden city of Lhasa. Mr. Thomas, an American free-lance writer and lecturer, associated himself with Colonel Lawrence in order to observe the fantastic career of that young English archeologist who became the uncrowned king of Arabia.

Dr. McGovern recounts first the unsuccessful attempt in which he sought openly to enter Tibet. Turned back by the authorities, he resolved upon a desperate enterprise, and, after circulating the rumor that he was taking a brief journey into the mountains, set out with a few servants. Once arrived in the mountains, he revealed his plans to the servants, and successfully made the dangerous and almost fatal crossing into Tibet. Disguised as a Tibetan peasant and ably acting the role for which he had assiduously prepared himself, he easily reached Shigatse, the second largest city, and then pressed on to Lhasa. In the last stages of his journey he was in even greater danger of arrest, for information concerning his continued absence had aroused the suspicions of the authorities, but he reached Lhasa, where, fearing the consequences of discovery by the mob, he surrendered himself to the government. Pending decision in his case, he had an excellent opportunity to observe the city, although his life was endangered by mob attacks on the house where he was quartered. At last he was released and sent back to India.

Lowell Thomas tells the story of Thomas E. Lawrence, a young graduate of Oxford who had interested himself in the study of archeology in Arabia. Because he was undersized, Lawrence was refused when he tried to enlist in England, but after returning to Arabia for further study he again applied for admission to the army and was accepted. Military discipline galled him, and he soon disappeared, joining certain of the Arab leaders. His knowledge of the country and its inhabitants, and his wise and diplomatic conduct made him acceptable to the native chieftains, while his study of military strategy combined with his inherent intelligence and ingenuity enabled him to lead his "drinkers of the milk of war" to victory after victory over the Turks. His military achievements gave him a large part in the ultimate success of General Allenby, and won him the confidence of King Feisal of Bagdad, whose adviser he was at the Paris conference.

Both McGovern and Thomas have caught the spirit of romance. The former gives a certain amount of information concerning the geography of Tibet, and the character, customs, and religion of its inhabitants, but most of this he reserves for a separate and more scholarly volume which he intends to write. Some history and military strategy figure in Thomas's narrative, but it is with the picturesque figure of Lawrence that he is truly concerned. Both authors lack anything meriting the name of style, but they write interestingly and clearly. Best of all, their subject has universal and underlying appeal, laying hold on man's deep-rooted longing for what lies beyond the horizon.

* *

The Discovery of Intelligence

By Joseph K. Hart. The Century Company. $4.00.

For the sake of popularizing his views and making them interesting Mr. Hart has endeavored to dramatize "the age-old struggle between folkways and freedom, between habits and custom on one side and intelligence on the other." In some ways the book resembles "The Mind in the Making," which Professor Robinson published some few years ago, but it lacks many of the qualities which both fascinated and startled readers of its predecessor. On finishing "The Mind in the Making" one was disposed to remark, "How well this takes off my neighbor!" Having completed "The Discovery of Intelligence" the reader wonders if even his neighbor can be so loath to use his mind.

The odium of this comparison, which can, however, hardly be avoided, lies in the fact that Mr. Hart has made no effort to shock his readers. He simply tries to show how folkways have been built up for the protection of society, how they have been proved inadequate, and how they have resisted all efforts at innovation. He begins at the beginning, with primitive man, in order to give a background for his picture of "the first example of a social order, not of the folkway type, in which intelligence played a real part," namely, Athens. Not too inaccurately he describes the ways of life proposed by the conservatives, by the sophists, and by Socrates. When he has shown what Plato added to the contribution of Socrates and what Aristotle added to that, he draws a picture of the Roman world, and into that picture he introduces primitive Christianity.

Quite naturally he sees Jesus as an innovator, one who saw the futility of contemporary folkways and revolted against them, but the revolt of Jesus, like the revolt of Socrates, ends in death to the revolutionary, while his cause ultimately succumbs to the forces of conservatism. Of primitive Christianity Hart approves, but its surrender to, involved in its victory over, the dying Roman empire, rings down the curtain on the end of another act in the great drama.

As the next protagonist of change Hart selects the barbarians, who pressed in upon the empire and might have brought it fresh blood, had not their insurgent spirit been overawed by the ancient majesty of Rome. Socrates, Jesus, the barbarian—"Each of these movements was a protest against a closed world, a world of fixed, unchanging institutions, an absolute domain of eternal ideas. Each reveals the existence of something in human life more permanent than institutions, more fundamental than ideas, stronger than the mighty machinery of world empire."

The Middle Ages present the eternal drama in new form, this time a conflict between schools of philosophy, the realists and the nominalists, the former clinging to their belief in eternal, fixed ideas, the latter trusting to a more flexible universe. Though to us this debate of the scholastics may seem strange and even trivial, it holds the clue to an understanding of the era, and out of the struggle came the spirit of the modern world. The Renaissance, the rise of science, the crescent wave of democracy, the industrial

(Continued on page 29)

Our Young People and Others

Conducted by Granville Hicks

THE MID-YEAR BOARD MEETING

Twenty solid hours of work with every member present, besides any number of informal discussions, and a jolly good time, was the record the General Board of the Y. P. C. U. set for itself at its annual mid-year meeting in Akron, Ohio, Dec. 29, 30, 31.

Every year should be the best year in the work of the Y. P. C. U., and when all reports are in at Detroit next July, we feel certain that this year's work will have more than earned the title. Not a single recommendation was made by the Ferry Beach Convention last year (that the Board deemed at all feasible) but what definite plans have been formulated for its accomplishment by July, 1925.

Through the Legion of the Cross $263 has been sent in for missions in Texas and Japan to date as against $157 for the same period last year. This is an increase of 67 per cent and is only 8 per cent less than contributions in 1922 and 1923—the banner year since 1901. It was voted to employ Mr. Cook again for the summer work in Texas, and our hearty thanks were extended to Brother Brooks for the good report from that field.

Although we can not report an increase in *Onward* subscriptions (*Onward* is now stopped when the subscription expires) we can report that definite steps were taken to clear up the *Onward* deficit.

The fine work and consecration of the editor, Granville Hicks, his associate, Alsace Crosbie, and the entire editorial board was highly commended.

Other departments of the organization show true progress. The Union at Large has not only put its membership on a solid basis, but it has laid plans to make of itself a broadcasting station whereby it may spread Universalism to liberal minds everywhere. At least one Union in each state will be asked to foster the work of sending *Universalist Leaders* to prospective Universalists.

The Devotional, Recreation, and Missionary Education Departments reported good work through letter exchanges, personal letters, and *Onward* publicity. A study of the life of Jesus, to be based upon the book, "By an Unknown Disciple," is scheduled for the Lenten season. The devotional meeting topic book for next year is to use Harold Hunting's book, "The Story of Our Bible," as the foundation for the advanced topic series. A series of topics based upon various professions, as possible fields for life work, will also be included in the booklet. This, as well as a plan formulated to reach young men and women who might be interested in our ministry, is a Stewardship project.

The Recreational Department is truly functioning for the first time since its organization a year and a half ago. Many state and local superintendents are reported and helpful material along this line is being sent out regularly.

The office of the secretary-treasurer also shows marked improvement over former years. Previous to the meeting a serious investigation of the wisdom of investments was made and the official papers were secured for the meeting. After careful consultation with an Akron banker, the investments were returned to Minneapolis to be kept there until the farm investments return to full value. Three trustees were appointed to consider, in the meantime, other forms of investment.

Plans for a Mid-West Institute are well under way, the site most seriously under consideration now being the summer camp in northeastern Illinois belonging to the Joliet church.

Committees for the Ferry Beach and Murray Grove Institutes, as well as the Detroit Convention, are hard at work and strong speakers are assured. It was voted that a registration fee of $1.50 be charged at Detroit.

The Junior Union has ten new Unions to report, and the general condition of this department has never been better. A committee was appointed to make a complete revision of Junior literature.

The proposed constitution for Senior Unions was overhauled and made up to date. The old membership pledge was discarded and the draft of a new one will be presented at Detroit. A committee was also selected to write a song suitable to the needs of the General Union.

An intermediate department as a separate thing was deemed unwise at this time. The formation of an intermediate group is urged in all cases where so doing will solve a local situation and the intermediate devotional meeting topics will be continued to this end.

By unanimous vote we offered our support to the Five Year Program of the General Convention. As a definite pledge of our willingness to share in a greater program, money is now being raised to keep field workers busy constantly. Earle McKinstry, of Massachusetts, is serving as general manager, with Harold Lumsden of Illinois to act as assistant and to head up the work in the Middle West. All members of the Board are available, as well as other workers, and you have only to request our services to get them—providing you do your share.

Finally, we declare emphatically our belief that *a program as such* is entirely unnecessary. What greater program can we ask than to do as best we can the tasks set before us and to increase them in number and scope as *you* make it possible?

The Akron meeting will long be remembered. With all of its responsibilities, not one of us would have exchanged it for all the frolics of the Christmas season we missed at home. Through it all was an underlying vision of a greater, more vital Church in years to come, and the challenging power of it went down deep into our hearts and made us aware of the inadequacies of our service. But as *your leaders* we have come away pledged heart and soul to a more loyal service to the Church we love. What do *you* pledge as *followers?*

Ruth Owens.

For the Quiet Hour

In the fellowship which is established in prayer between man and God we are brought into personal union with Him in whom all things have their being. In this lies the possibility of boundless power; for when the connection is once formed, who can lay down the limits of what man can do in virtue of the communion of his spirit with the Infinite Spirit?

Brooke Foss Westcott.

Jehu, says the Scripture, took no heed to walk in the law of the Lord. It is in the quiet time that a man is tested.

Frederick Dennison Maurice.

"Through the wilderness," with its waste places and its wild beasts. Yes, we must grant that. We must all go a long way with the pessimist as he describes the foolish, passionate, fevered, ill-regulated, lawless life of humanity. But to every life that companies with Christ it is given to add, "towards the sunrising." Light and peace, wisdom, and perfect government, the joy of obedience—the fulfillment of being—God Himself. That is, and ever must be, the great positive set of the current of life. To deny that is worse than pessimism; it is atheism.

Percy C. Ainsworth.

To-day is a king is disguise. To-day always looks mean to the thoughtless—in the face of a uniform experience that all good and great and happy actions are made up precisely of these blank to-days.

Ralph Waldo Emerson.

The man who recognizes new duties above those he has been taught to observe, who sees, beyond the circle of conventional obligation, the dim forms of new claimants on his heart and service, is a moral innovator, an enlarger of human life. How many such have still to arise!

Colter Morrison.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 411 Glen Echo Circle, Columbus, Ohio

DAY OF PRAYER FOR MISSIONS

February 27, 1925

The Day of Prayer for Missions is annually observed throughout the United States and Canada on the first Friday in Lent, which this year falls on Feb. 27.

The program "Even as Thou Wilt," by Mrs. E. C. Cronk, is now ready for distribution and can be obtained from the Federation of Women's Boards of Foreign Missions, 25 Madison Ave., New York City, price $1.50 per hundred.

* *

ANNUAL MEETING

The Federation of Women's Boards will be held in conjunction with the Foreign Missions Conference of North America, which meets in Washington, Jan. 28 to Feb. 2.

The Executive Committee will meet in the morning, a "Popular Meeting" will be held in the afternoon, and in the evening the session will be in charge of the Central Committee on the United Study of Foreign Missions in celebration of its twenty-fifth anniversary.

* *

ALABAMA CONVENTION

The seventh annual session of the Alabama Convention of the Women's Universalist Missionary Association was called to order by the president, Mrs. T. R. Miller, in Chapman, Ala., Friday, Oct. 31, 1924.

Devotional services were conducted by Mrs. John W. Rowlett of Atlanta.

Mrs. Miller then read her report in which she gave a brief *resume* of the year's work and made some suggestions for the work of the coming year. The treasurer's report was read and approved.

The local Mission Circles were called upon for informal reports of their year's activities. Brewton reported all financial obligations met and $283.87 made during the year. From these funds also they had paid the expenses of the upkeep of the church and aided materially in paying interest on church building debts. Camp Hill reported an enrollment of forty-four members with an average attendance of fifteen. They had made about $400 during the year, from which they had paid all quotas and dues and spent $300 for painting the church and parsonage. Chapman reported all financial obligations met and a box of clothing sent to Miss Powell at Inman's Chapel.

Following the reports of the Circles a beautiful and impressive memorial service was conducted by Mrs. John W. Rowlett in memory of our beloved past president, Mrs. F. B. Bishop.

The reports of the committees were then called for, beginning with the Resolutions Committee, Mrs. Barnes gave this report, and it was accepted as read.

Mrs. McGowin made the following report for the Recommendations Committee:

1. We recommend that the officers of the Association take under serious consideration the advisability of placing a field worker in the state, if not for full time, at least for part time, and to this end they consult with the national officers of the W. N. M. A., G. S. S. A. and Y. P. C. U.

2. We recommend that more emphasis be laid upon the matter of the distribution of Universalist literature and the securing of subscriptions to the *Universalist Leader*, and in pursuance of this matter a committee of one or more shall be appointed whose duty it shall be to look after the securing and distribution of our literature, and the securing of the *Leader* subscriptions, especially at the time of our State Convention.

3. We recommend an increased interest in the matter of membership and especially the matter of life memberships. To this end we suggest that this Convention and each subsequent Convention present the matter of life membership.

4. We recommend that the State Board of the W. U. M. A. endeavor to meet at least once, and oftener if possible, during the year.

The recommendations were taken up separately, discussed and adopted. During the discussion of recommendation No.3, Mrs. Greeley McGowin pledged a life membership, this being our first life membership in Alabama.

The report of the Credentials Committee was given by Mrs. Stallworth and was accepted as read.

The following officers were elected: President, Mrs. J. G. McGowin; vice-president, Mrs. Agnes Des Roches; secretary, Mrs. S. D. Moxley; treasurer, Miss Erma Conine.

The secretary was instructed to cast a unanimous ballot for the ticket as read.

After the completion of business, an interesting and helpful address was delivered by Mrs. John W. Rowlett.

The Convention was then adjourned.

Mrs. S. D. Moxley, Secretary.

* *

NEW LETTERS FROM OUR MISSIONARIES

Mrs. Rowe has written us a letter full of good news about the Dojin House and the splendid activities for which the house is already being used. You will want a copy, so send to headquarters. Price 3 cents.

We have another letter from Mr. and Mrs. Jones telling us all about what they are doing in the Association of the Larger Hope. Price 3 cents.

By using these letters in your Circle you will keep right up to date with the work of our missionaries.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

WHERE ARE THE HOME DEPARTMENTS?

Rev. Sara L. Stoner, National Superintendent of Home Departments, furnishes an enlightening statement regarding the circulation in the various states of the *Home Department Quarterly*. Of course, there are some Home Department members who do not receive our own Quarterly, but the following figures indicate quite accurately the number and location of our members. We have four times as many as we had ten years ago.

Alabama	24
California	18
Connecticut	99
District of Columbia	14
Florida	1
Georgia	4
Idaho	1
Illinois	176
Indiana	190
Iowa	11
Japan	4
Kentucky	12
Maine	308
Massachusetts	708
Michigan	13
Minnesota	25
Nebraska	2
New Hampshire	57
New Jersey	13
New York	463
North Carolina	30
Ohio	302
Oklahoma	2
Ontario	51
Oregon	1
Pennsylvania	172
Rhode Island	31
Tennessee	2
Texas	1
Vermont	136
Wisconsin	7
	2,878

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NEW SCHOOLS

Pendleton, Ind., and Newport, N. Y., are the latest additions to our list of new schools. They are eagerly welcomed to the ranks of our faithful. Newport, N. Y., is a reorganized school, but has been dormant so long that it amounts to a new organization. Our total list of new schools since the organization of the General Sunday School Asociation is now one hundred and twenty-nine.

Among Our Churches

Vermont and Quebec Letter

Y. P. C. U.—Through a combination of unfavorable circumstances, it has been necessary for President Raymond Goodspeed of Rutland, Vice-President George U. Scudder of St. Johnsbury and Secretary Mildred F. Fortier of Morrisville to resign their respective positions in the State and Provincial Y. P. C. U. These vacancies have been filled for the balance of the year by Rev. Weston A. Cate of Woodstock, acting president, Clarence Wiley of Bellows Falls, acting vice-president, and George F. Fortier of Morrisville, acting secretary. The work of the Y. P. C. U. is going on. There is a new Union at St. Albans and the Junior Union still continues. There is a new Union at Barre which is challenging any Union in this field to an efficiency contest. The Union at St. Johnsbury has been reorganized and is at work. The Junior Union here from which the new Senior was recruited now passes out of existence temporarily. Unconfirmed rumor states that a new Union has been formed at Rutland and that the former Union, most of the members of which have passed the Y. P. C. U. age, will retain their organization in some form of club life. * * **Morrisville.**—The Superintendent likes the outlook at Morrisville better than at any time since he has been living there. The addition to the vestry is practically completed and while it has, of course, cost more than anticipated, only a healthy deficit remains which can be cleared at any moment. The new rooms furnish a splendid social and recreational opportunity which will be taken advantage of. The Louise M. Slocum Class is furnishing the new rooms and also expects to come to the rescue with a substantial contribution toward clearing up the deficit. The always reliable Ladies' Aid looks without dismay at the problem before it, and with renewed courage is meeting the new obligations in addition to the old. A definite revival of interest has taken possession of the men of the parish and they are standing solidly behind the pastor, Rev. George F. Morton. The recent every member canvass established the fact that more funds are forthcoming than for some years, but this is not half so significant as the constantly increasing number of men in the Sunday audiences. Morrisville is going forward. * * **St. Johnsbury.**—Almost before we knew there was a vacancy at St. Johnsbury the new pastor, Rev. T. R. Horsfield, was settled and at work. Pastor and people are taking hold of the problems of the parish with intelligence and co-operation. For the present, Mr. Horsfield will devote his time entirely to the work at St. Johnsbury, the old parish at the Center having suspended services temporarily. * * **Concord.**—This parish has been under quarantine in the epidemic of scarlet fever which threatened rather than swept the vicinity. The work has also been handicapped by the illness of the pastor's wife, Mrs. Coulter, who has been compelled to take a temporary rest at Brightlook Hospital in St. Johnsbury. However, the difficulties have passed and the parish is again at work. The considerable endowment of this little parish has been increased by the recent bequest of Mrs. Maryan Pratt, who has made the Convention trustee of a sufficient amount to endow her annual subscription to the parish. * * **Felchville.**—Now, what do you know about this? They told us that the situation at Felchville was hopeless, that the old people were only hanging on a little while longer out of sentiment. False alarm, of course. The people have placed the church in repair and paid the bills. Preaching services are being held and have been since May by Rev. Weston A. Cate of Woodstock. There are more young people in the audience than older ones. They took a collection for Japan at New Year's. Looks good. * * **Woodstock.**—All organizations are active at Woodstock, but just at present the Young People's Club seems to be holding the record. New Year's night it held a coasting party. Fine time and good eats at the parsonage after it was over. Party at the Country Club for former members returned from college for the vacation largely attended. Devotional and study meetings continuing regularly. * * **Rutland.**—Word comes through the local press that Rev. A. J. Torsleff had resigned his pastorate, to take effect March 31. Mr. Torsleff has been in Rutland about two years. He has been active in the church and in the city. During his pastorate an efficient Men's Club has been organized, the church property has been renovated and an adequate vestry installed. He has also devoted a good deal of time to the Parent-Teachers Association of state, county and city and has been in demand for addresses throughout the State upon tuberculosis prevention. * * **Northfield.**—The parish has been without a pastor for a year and has been under the direction of the Superintendent for that time. Recently a desire has been evident for resumption of more active work, especially along Sunday school lines. It is not improbable that either a pastor or social worker will be settled early in the present year. During the Superintendent's busy time, Rev. Harriet Baker Robinson, formerly of Oldtown, Maine, has been acting as pastor at Northfield and will remain through the present month. * * **Barre.**—Here, too, a threatened epidemic of scarlet fever interfered somewhat with the holiday activities. Evidently it has no effect upon the life of the parish, however, for the recent annual meeting was one of the most enthusiastic in years. Many plans were made for the further renovation of the church property and earnest approval of the pastorate of Rev. Will A. Kelley was voiced. * * **Washington.**—The work at this parish is that of the typical small and isolated town, and is always worth while. Constant newspaper references show the entering of the pastor into the life of the town. There are few events in which Mr. Simmons does not have a part. * * **Universalist People.**—There are few men who can live for any length of time in Vermont without developing the love of the beautiful and the poetic instinct. It comes easier for some to express themselves than for others. Rev. J. Howard Flower of Hartland has long held an enviable place among those who are able to develop the power of poetic expression. Prof. Arthur W. Peach of Norwich University, and one of our lay preachers, has also come to the front in recent years as a master in this line. Rev. T. L. Drury of St. Albans is likewise gaining wide reputation among our state poets.

George F. Fortier.

Church News and Interests

PERSONALS

Rev. B. H. Clark, of Birmingham, Ala., a member of the Liberal Church of Atlanta, in fellowship with the Georgia Universalist Convention, has accepted a call to the Chattanooga church.

Rev. John Edwin Price, minister of our churches in Cincinnati, Montgomery and Hamilton, Ohio, has a sermon in the January *Specialty Salesman Magazine* called "Getting Ahead." He has another in the *Independent Salesman* for January on "The Power of Words." The *Expositor*, Cleveland, has recently accepted three of his manuscripts, and the *Golden Rule Magazine* another.

Dr. Frank Oliver Hall occupied the pulpit of the Church of the Divine Paternity, New York City, Jan. 5 and Jan. 12.

Captain George R. Longbrake, chaplain in the U. S. Army since Feb. 16, 1917, now stationed at Fort Worden, Washington, contributes to the Chaplains' School Class Bulletin an interesting article upon "The Chaplain and Public Opinion." Captain Longbrake is one of the asso-

ciate instructors of the Chaplains' School at Fort Leavenworth. He is a graduate both of Lombard College and the Ryder Theological School and was formerly pastor of the Universalist church at La Crosse, Wis.

Dr. Joseph Fort Newton is convalescent from an attack of grippe which has kept him out of his pulpit for three Sundays.

Rev. Dwight A. Ball, who for four years has been pastor of the Kinston circuit of churches in North Carolina, has resigned to accept a call to the Winter Hill, Somerville, Mass., Universalist church. He will begin work March 1. The Somerville pulpit was made vacant by the resignation of Rev. Elbert W. Whippen, who took the Community Church at White Plains, New York.

Mrs. Katharine Haskell Ball, wife of Rev. Dwight A. Ball, who for four and a half years has been state missionary worker in North Carolina, and preacher at the Christian Hill Universalist church for the past two years, has resigned. She will be a valuable addition to the Women's Missionary forces of Massachusetts.

Rev. Edward A. Lewis of Stamford, Conn., is delivering a series of illustrated Sunday evening lectures on the following topics: Janice Meredith, So Big, Through Nature to God, What Price Glory, The Old Homestead, America.

OUR HEADQUARTERS STAFF

Rev. Francis W. Gibbs, first vice-president of the General Sunday School Association, delivered the centennial address for the Worcester County Commandery, K. T., at Holden, Mass., Dec. 17. On Jan. 6, he addressed the members of the DeMolay, an organization of young men, at their annual meeting. At a union meeting of the churches of Westminster, Mass., Jan. 7, he was the preacher of the occasion. As Grand Prelate of the Grand Commandery K. T. of Massachusetts and Rhode Island, Mr. Gibbs was recently appointed a member of the Educational Committee, which has been established for the purpose of helping worthy students to pay for a college education.

Dr. John Smith Lowe preached at the Congress Square Church, Portland, Maine, on Jan. 11.

Dr. George E. Huntley is recovering from an attack of bronchitis.

Miss Alice Enbom, office secretary of the W. N. M. A., spoke before a union meeting of Mission Circles of Portland and near-by churches on Jan. 16.

Illinois

Joliet.—Rev. W. H. Macpherson, pastor. Enough subscriptions have been received to assure the success of the plan to have a set of memorial chimes placed in the church tower by Easter. Deagan tubular tower chimes have been chosen, with the addition of an electric chiming device that will sound automatically the standard Westminster peal every quarter hour. The chimes are of the modern tubular type ranging in length from about eleven feet long in the lower register to approximately seven feet long in the upper notes. The largest chime is four and one-half inches in diameter, and the walls are approximately one inch think. As the chimes are drawn instead of cast the bell metal of which they are composed is fibrous in character, and never has been known to crack. Each chime is suspended from its own action base, each tone being accordingly a complete unit in itself. Members of the chimes committee are C. J. Kellem, chairman, John B. Anderson, Dr. R. B. Leach, Mrs. Robert M. Adam, Mrs. Frank I. Weishaar, and Rev. W. H. Macpherson. The first subscription for a single tube was made by Mrs. R. M. Adam, in memory of her husband. The second tube was subscribed by the sons and daughters of the late Mr. and Mrs. Frank Sprague. The third tube was subscribed by the Leach sons in memory of the late Henry Leach and his wife. Mrs. George A. Ducker subscribed to the fourth tube in memory of her husband. Mrs. Lois B. Davidson and Mrs. Minnie L. Dzvidson together gave a tube in memory of their husbands. The sixth tube was subscribed by members of the Rotary Club of Joliet, in memory of the founder of Rotary, Paul Harris. Two good friends of the Universalist church, husband and wife, who forbade the using of their names, subscribed for eight tubes, half of the sixteen tubes of the set. Each tube means a unit of $500 with an additional thousand for the chiming devices, bringing the total cost of the chimes up to $9,000.

Maine

Bangor.—Rev. Ashley A. Smith, D. D., pastor. The annual fair was held early in December, with gratifying success, under the auspices of the Floral and Aid Society. A sale of lingerie, aprons, candy, cooked food, etc., was held in the afternoon. About 300 people were served at the supper, which was followed by an entertainment presented largely by the young people of our church. The net proceeds amounted to $1,131. Our shut-ins were generously remembered at Christmas time, with cards, gifts of money, and baskets of fruit, sent by the Floral and Aid Society. On Christmas Sunday morning, Dr. Smith delivered "A Christmas Sermon for the Times." At the usual church school hour, a Christmas pageant, "The Path of Promise," was given. Christmas carols were sung by the young people at different places in the afternoon. The first place visited was the Home for Aged Women, where Dr. Smith conducted services. In the evening a Christmas concert was given in the church by the Universalist choir, assisted by many of Bangor's best musicians. The morning and evening services were broadcast. A pleasing and encouraging feature of the Christmas services was the announcement by Dr. Smith that the Ashley A. Smith class, composed of about twenty young men, had contributed $1,530 to the Dorothy Memorial Building Fund. Work on the building is progressing favorably. Jan. 4 at the church school session, seals and diplomas were awarded as follows: five diplomas for one year perfect attendance, three seals for two years, three for three years, five for four years, four for five years, three for six years, and one seal each for nine, ten, eleven, thirteen and sixteen years, perfect attendance. A total of twenty-eight was reported for perfect attendance. At the communion and fellowship meeting in the evening, Rev. Montford S. Hill, a former Methodist pastor, received admission to our fellowship. Mr. Hill has accepted the pastorate of the Elm Street Universalist Church in Auburn, Me.

Minnesota

Minneapolis, Redeemer.—Rev. Marion D. Shutter, D. D., pastor. The annual meeting of the society and church was held Monday evening, Jan. 12, at the church, preceded by a dinner given by the church to the adult members of the congregation. About 130 guests were present. The following officers for the society were elected: President, William G. Northup, vice-presidents, Albert C. Cobb, Alfred F. Pillsbury, treasurer, Stanley S. Staring, Clerk, Jay W. Crane. Trustees elected for three years were Albert C. Cobb, Fred P. Nash, and Alfred F. Pillsbury. George A. Kingsley, W. B. Kelley, F. R. Chase and H. A. Barnard were elected to serve for three years on the General Church Committee. Dorance Ryerse was elected superintendent of the church school. Reports given were most encouraging. Mrs. Stanley S. Staring was re-elected president of the Women's Association. Mrs. C. Ellis Fisher is the new president of the Ladies' Social Circle, Mrs. John W. McArthur president of the Clara Barton Guild, Charles B. Beery of the Men's Club, Miss Hope Morisette of the Senior Y. P. C. U., Miss Shirley Morisette of the Intermediate Y. P. C. U., Mr. V. K. Morisette, Scoutmaster. One of the important departments of the Women's Association is the publishing and distribution of Dr. Shutter's sermons and addresses. A total of 34,000 copies were published, and over 27,000 sent to a mailing list which includes every state in the Union, Canada, Japan, Italy, China, Ireland, Scotland, England. The treasurer's report shows total expenditures for the church amounting to $34,224.35, including a large amount for repairs during the past summer. Bequests totaling $8,000 are also noted. Miss Imogene Poole, resident director of Unity Settlement, gave a fine report of the work there. J. L. Seybold, treasurer, reported

that the cost of running the House the past year had been $25,484.56; $19,800,00 of this came from the Community Fund, while the balance was from fees at the House, contributions, interest from investments, and special gifts. Rev. Ellsworth C. Reamon, in charge of the Young People's Work, reviewed the church school and Y. P. C. U. achievements of the year, while Dr. Shutter gave a *resume* of the work in general.

New Hampshire

Concord.—Rev. H. F. Shook, pastor. A parsonage has been bought for this parish out of funds provided by Mrs. Abbie A. Bourlet, who has been interested in Universalism in Concord for many years. Mrs. Bourlet will receive an income on the amount invested as long as she lives, which will be paid in the form of a moderate rent by the pastor. The new parsonage will be ready for occupancy about the middle of May. A beautiful new flag was presented to the church at Christmas time by Mrs. Frank Battles and Mrs. Abbie Bourlet, and two very attractive markers for the pulpit Bible were the gift of Mrs. Mabel White. Sunday, Jan. 4, was observed as Laymen's Sunday, the service being arranged by Mr. Ervin W. Porter, secretary of the local Chamber of Commerce and treasurer of our parish. John B. Seamans, Waldo Jones, Franklin H. Matheson, Ralph A. Ashton, and Ervin W. Porter took part in the service. Mr. Shook took advantage of the occasion to attend the New England Get-Together meetings of the Young People's Christian Union, at Bridgeport, Conn., and took with him Mr. Stanley Little of the Concord parish. The Get-Together next year will be held in Concord. The annual meeting will be held soon, and our expectations are high that the parish will vote to take on an extensive five-year program, which will include not only the denominational program, but a comprehensive schedule of improvements in the local church.

New York

Middleport.—Rev. C. C. Blauvelt, pastor. On the Sunday evening before Christmas the Y. P. C. U. held a union service with the Epworth League of the Methodist church. A splendid program was given, and the evening closed with an impressive candle-light service. On Christmas Eve the Sunday school presented the pageant, "Following the Star." The distribution of gifts took place afterwards. The pastor was presented with a purse of gold, and Norman Walters, superintendent of the Sunday school, was rewarded for his faithful services. After this service the Y. P. C. U. went out to sing Christmas carols to the church members who were sick and shut in. Jan. 4 the newly-elected officers of the Sunday school were installed by the three young people who are attending the Canton Theological School Some action will be taken at the annual parish meeting in March toward building a parish house.

Ohio

Columbus.—The Clara Barton Guild gave "Mirandy's Minstrel Follies of 1925," on Thursday evening, Dec. 11, before a large audience.

Springboro.—A new hardwood floor has been laid in the church. The State Superintendent was here Dec. 21.

Blanchester.—The church bazar was held Dec. 9 and 10, and was very successful, over $300 being cleared.

Mt. Gilead.—Sunday evening, Dec. 21 W. F. Wieland, superintendent of the Sunday school, had charge of the program, which opened with the singing of Christmas songs. A responsive service was read from a service book printed in 1861 and used by the Sunday school for a number of years. Every child present had some part in the program. The pastor, Rev. Sara L. Stoner, offered prayer, and later read two poems, one for the children and the other for the older folks. Following the readings, Mr. Stoner gave an interpretation of Herbert Johnson's pictorial illustration of Uncle Sam's Salutation to the American people, in the *Saturday Evening Post* of Dec. 20, 1924. The church was attractively decorated. Numerous gifts, fruit and candy were distributed to every one present. Our Sunday school voted $5 to the Near East on Golden Rule Sunday, and later sent a number of gifts to the Morrow County Children's Home.

Belpre.—From a dinner and bazar recently given by the young women of the church about $160 was realized, which will be used to buy new furnishings for the church.

Little Hocking.—The Missionary Alliance recently held a bazar and supper which netted more than $100.

Attica.—A bulletin board, 2 by 3 feet, with gold letters on a black background, has been placed in front of the church. It was dedicated by the congregation on Dec. 7.

Westville.—Our Christmas entertainment was held after Sunday school, Dec. 21. There were presents for the children and candy, popcorn and oranges for all.

Vermont

St. Albans.—Rev. T. L. Drury, pastor. The year 1924 closed with a good record. Interest in the church services, since Sept. 1, has been on the increase. A Senior Union has been organized, all the members being graduates from the Junior Union. There is ample material for the continuance of the Junior Union, which has reorganized and elected officers for the ensuing year. The Sunday school is a growing institution, with a good corps of teachers who are rendering efficient service. The pastor has occupied the pulpit every Sunday during the church year. He delivered sixteen lectures on the Bible, modern criticism, history of creeds and immortality to a number of men who wished to be informed on such subjects. He held seven consecutive Sunday afternoon services at Fairfax last fall. He delivered seventy-six sermons, lectures and addresses during the year, officiated at six funerals, and had six weddings and two baptisms.

* *

BOOK REVIEWS

(*Continued from page* 24)

revolution, usher in the new world, which Mr. Hart proceeds to describe. Here we see a new confidence in the forces of growth contrasted with man's ever-present reliance on externalities which seem to guarantee stability.

In the last section of the book, which is devoted to education, Mr. Hart discusses the failure of humanism, the influence of the theories of Bacon, Descartes, Lock, Berkley, and Hume, the views of Rousseau and their outcome, the growing strength of psychology, the significance of the doctrine of evolution, the theories of Pestalozzi, Herbart, and Froebel, and other innovating educators, and the place of science in education. He paints the current struggle of the adherents of growth and intelligence against the upholders of stability and folkways. Influential as the new-born willingness to accept change is, it is far from general, and even those who realize the importance of applying intelligence to our world lack "a more inclusive understanding of what we are trying to do." "The theory that we need will hold science and democracy as its central terms; it will define science as the living spirit of inquiry reverently working in the service of the good life; and it will define democracy as that only sort of social organization in which science can find itself permanently at home."

If one is to criticise this book it must be because Mr. Hart is too old-fashioned a dramatist. He insists on having a hero and a villain. The desire for stability is not only deep-rooted in the human mind, it has been a powerful force for civilization. Our sympathies are all with Mr. Hart and his hero, but we like our drama *a la mode*. Again, we are inclined to register a protest against the words-of-one-syllable attitude which Mr. Hart apparently considers an essential part of popularization. We doubt if many people who read the book are so much in need of a bread-and-milk diet as Mr. Hart supposes.

* *

ORDINATION OF REV. H. E. PETERS

Rev. H. Elmer Peters was ordained to the Universalist ministry and installed as pastor of the church in Brockton, Mass., Nov. 24.

Rev. Arthur E. Wilson offered prayer. Rev. John D. Brush read the Scripture. Dr. John Murray Atwood preached the ser-

mon and extended the right hand of fellowship. The ordination prayer was by Rev. Norman D. Fletcher. Dr. George E. Huntley gave the charge to the minister, and Dr. Leroy W. Coons the charge to the people. Rev. Edwin H. Gibson, of the First Congregational Church, welcomed Mr. Peters to the community.

* *

UNIVERSALIST CLUB OF BOSTON

At the meeting at Hotel Bellevue, Boston, on Jan. 12, George A. Loveland, head of the Boston office of the U. S. Weather Bureau, told of the methods of making weather forecasts. Scientific facts were interestingly related, and superstitious views were brushed aside. That men like to discuss weather conditions was markedly evident when the members and guests plied him with questions after his talk. It was Guests' Meeting, and fourteen of them joined the club then and there. The books are not closed. The man who is not asked can call up (University 1423M) or write James D. Tillinghast, Secretary, 6 Bellevue Ave., Cambridge. The next meeting is March 9.

* *

A HELPFUL EXHIBIT

Miss Munkre's class in Pre-School Education, which includes the Cradle Roll or Church Nursery, will have an exhibit of books, pictures, toys, and notebooks with program material for parents and for teachers of the Cradle Roll Class, Jan. 27 and 28, at the First Methodist Church, Temple St., Boston. The hours are from 8 to 9.30 a. m., 12 to 1.30 p. m. and 5 to 7.30.

Parents should visit this exhibit.

* *

FROM AN ISOLATED UNIVERSALIST

Rev. Harold Marshall:

I wish you a Happy New Year. I enclose a check for $100, for Perin-Cate House in Japan, which I hope will help to make a good many people happy in time. I intend to send, later, the same amount for Washington Memorial.

Yours sincerely,

———— ————.

Jan. 1, 1925

Notices

MINNESOTA FELLOWSHIP COMMITTEE

The Fellowship Committee of the Universalist Convention of Minnesota will meet at the Church of the Redeemer, Minneapolis, Sunday, Feb. 1, at 3.30 p. m., for the purpose of examining Harry E. Nelson of St. Paul as to his fitness and preparation for fellowship in the Universalist ministry.

Thomas J. Farmer, Secretary.

* *

DAILY SERVICES AT KING'S CHAPEL

Preachers from January to March are as follows:

Jan. 27, 28, 29, 30. Rev. Thomas H. Billings, Ph. D., Minister-elect, First Church, Salem, Mass.

Feb. 3, 4. Rev. Charles R. Brown, D. D., LL. D., Dean of Yale Divinity School.

Feb. 5, 6. Rev. Stanley Ross Fisher, Wellesley Congregational Church, Wellesley, Mass.

Feb. 10. Rev. John Howard Mellish, Holy Trinity Church, Brooklyn, N. Y.

Feb. 11-27. To be announced.

March 3, 4, 5, 6. Rev. Frank C. Doan, Ph. D., First Unitarian Congregational Society, Rochester, N. Y.

March 10-13. To be announced.

March 17, 18, 19, 20. Rev. Cornelius Woelfkin, D. D., Park Avenue Baptist Church, New York.

March 24. Rev. Abbot Peterson, First Parish, Brookline, Mass.

March 25, 26, 27. Rev. James Gordon Gilkey, South Congregational Church, Springfield, Mass.

March 31. Rev. Alexander Maccoll, D. D., Second Presbyterian Church, Philadelphia, Pa.

* *

MASSACHUSETTS MEN'S BANQUET

Time. Tuesday evening, January 27, 1925.

Place. Boston City Club, Boston, Mass.

Speakers. Real Universalist Laymen: Arthur Nash of Ohio, Robert W. Hill of Massachusetts, and others to be announced.

Banquet. Better than the best.

Tickets. $2.00 per plate.

Auspices. Of the Massachusetts Universalist Comrades, the Massachusetts Universalist Convention, the Five Year Program Committee.

Wanted. All Massachusetts Universalist men who like to meet other Universalist men, talk with them, eat with them and listen with them to such live speakers as Nash of Golden Rule fame and Hill of Rotary Club note.

Notice. Full particulars, application blanks, etc., will be sent to each Universalist church in Massachusetts. Watch for them.

* *

FOR THE WORK IN TEXAS

All friends who desire to contribute literature for the Texas work, for the present should send it to Judge J. Barker, Cisco, Texas, who has charge of the P. O. Mission work for Texas.

Obituary

Mrs. Ezra B. Huntley

Mrs. Ezra B. Huntley died Jan. 14, in Cambridge, Mass., at the home of her son, Dr. George E. Huntley, president of the General Sunday School Association.

Her maiden name was Louisa Rhoades, and she was of Revolutionary stock. She was born in New Marlboro, Mass., ninety years ago, and had spent all of her life in southeastern Massachusetts and northwestern Connecticut.

She had been married to Ezra B. Huntley sixty-seven years and eight months.

She retained all of her faculties until the end and was a constant reader. Among other periodicals she included every week the *Universalists Leader*, which she read from cover to cover.

She is survived by her husband, two sons, William W. and George E., one granddaughter and two great grandchildren.

W. I. Van Brocklin

William I. Van Brocklin, aged sixty-eight years, died at his home in Middleport, N. Y., on Dec. 30, 1924. He was born in 1856 and had spent his entire life in Middleport.

He is survived by his wife, Mrs. Addie Van Brocklin, his mother, Mrs. Angeline Van Brocklin, a son, Edward, and two sisters, Mrs. George E. Nash, of Lockport, N. Y., and Mrs. Almon Dewhirst of Middleport.

Mr. Van Brocklin has always been a member of the Universalist church of Middleport. For fifty years he sang in the choir, and for twenty years served on the board of trustees. He was also a member of the Middleport I. O. O. F.

Possessed of a genial personality, he had made a host of friends, all of whom will miss him.

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Crackling

"Why did you break off your engagement?"

"Oh, my dear, Jack became simply impossible. He criticised the way I dressed and objected to my friends, and always wanted me at his beck and call. Then on top of all that he suddenly went off and married another girl, so I made up my mind to have nothing more to do with him."—*Epworth Herald.*

* *

New Employer: "And why did you leave Dr. Duncan's employ?"

Marie: "Well, it was like this: He came downstairs the other marnin' and began to hunt high and low under sofas, chairs, and tables for the east wind and a coupla dragons, and, Mrs. Smith, I'm goin' to work for no lunatic."—*Pennsylvania Punch Bowl.*

* *

Mrs. Bing: "Oh, I wish these receipts would be more definite."

Mr. Bing: "What's the difficulty, my dear?"

Mrs. Bing: "This one tells how to use up old potatoes, but it does not say how old the potatoes must be."—*The Progressive Grocer.*

* *

He had been looking over the Christmas cards on the counter for some time when the saleswoman suggested: "Here's a lovely sentiment: 'To the Only Girl I Ever Loved.' "

"That's fine," he said, brightening. "I'll take five, no, six of those, please."—*Exchange.*

* *

"Jessie, I have told you again and again not to speak when older persons are talking, but wait until they stop."

"I've tried that already, mamma. They never do stop."—*Pearson's Weekly (London).*

* *

Mr. Rich: "I'm sorry your husband is bankrupt, Mrs. Skinner."

Mrs. Skinner: "Ah, yes. It has upset him so terribly that he is going to retire from business and go abroad."—*Kansas City Star.*

* *

To illustrate the extraordinary versatility of the Haynes unit, a Washington headline reads: "Dry Agents Disguised as Gentlemen Invade Hotels."—*Detroit News.*

* *

Dr. Moffatt, in his new version of the Bible, refers to David's city as "David's Burg." We ought to be thankful that he didn't call it "Lil Old Jerusalem."—*Punch.*

* *

"Let us bury the hatchet, my brother," said one army chaplain to another of a different denomination. "After all, we are both doing the Lord's work, you in your way, and I in His."—*Churchman.*

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Judge Robert W. Hill of Massachusetts
Arthur Nash of Ohio

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Earl Weidner, organist

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Under the auspices of

Massachusetts Chapter of Universalist Comrades
Massachusetts Universalist Convention
The Universalist Five Year Program Committee

Other laymen's dinners already arranged in connection with the carrying out of this great program include

Portland, Maine, January 30
Bellows Falls, Vermont, February 9